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THE REVELATION

Of Saint *John* reuealed.

Opening by Conference of time
and place many poyntes very necessa-
ry for the time present.

Especially against the Papacy.

By

JAMES BROCARD.

Mathew. 25. 13.

*Watch therefore, for you know neyther the day,
nor the houre, when the Sonne of man
will come.*

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6

THE PRAEFACE OF JAMES
BROCARD VPON THE
REVELATION.



EE THAT SHEWETH
things to come, and hath shewed from
the beginning the latter end, and which
are not yet come to passe: requyareth
that (if not before yet at length in these
latter times) he be feared and the glory
geuen vnto him. For asmuch as there is
no God at all but him, to whome holy
worship: and pure religion is to be geuen. For he is the only
God that maketh difference of times, sheweth vwhat belon-
geth to all seasons, bringeth to passe all things in all times,
and that hath created all things, to be feared and worship-
ped of all men: according to his set rule and commaunde-
ment. And seeing that wee haue set forth the same in all
Moses, and well neare in all the holy Scriptures. Those
things seeme meete at this tyme chiefly to bee repeated,
which concerne the things signified and their effectes: vn-
till wee come to the Interpretation of that Booke wherein
all Prophecy is concluded. Wherefore the beginning and
proceeding of propheticie seemeth to be thus, that in the fra-
ming of the world, in the very creatures, and in this worke
god hath marked what he would bring to passe in the world
from the first time to the last, as we are admonished, where
the prophet cryeth out: I will open my mouth in parables, I
will discover secret things euen from the foundation of the
world, & *Esay* saith, *flord* hath not spoken in secrete. I was
there fro m the time that prophesy was. This knew he that
preached the Gospel according to the Reuelation of the mi-
rery, hidden fro the world: kept close fro euerlasting times
& it is looked for that the whole Church should know it. In
the first man God did shewe what the state of Menzo come

Isa. 45. Apo. 24

*Math. cap. 13.
Psalms. 73.*

Esay. 42.

B.

should

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should be in his creation, in the forbidden tree in his crea-
 tion; & his promised seed which the apostle knew, who hath
 expounded those things which belonge to the first & second
 Adam. Peter hath brought into one place the eighte prea-
 chers of righteousness, in whom God hath signified the states
 to come of the world, which is apparant in *Enoch* & in *Noe*
 besides others. The worke of which *Noe* Peter doth apply
 to baptisme & to the iudgement to come: when he saith, that
 we are saued in Baptisme, as in times past a few soules with
Noe were in the Arcke take out of the water. In *Abraham*, *Isac*,
 & *Iacob*, likewise in those ministers of the church, & of gods
 kingdome that shall come hereafter, and in their actes the
 prophets, Euangelistes, & the Apostles haue acknowledged
 that which is to come: as he knew which said that all things
 hapned to the fathers in a figure, and it is looked for also that
 the whole church should knowe it. *Moses* the Father of the
 prophets doth principally containe the misteries of *Christ*,
 & the church: which *Paule* said were hidden from the World,
 he containeth those things which were the shadow of thin-
 ges to come, & the body of *Christ*: he containeth that which
 concerneth *Chrystes* fyrste commyng, vvhich *Christ* of-
 ten repeated to the Ievves that they should searche the
 Scriptures *Moses* and the Prophets who beare witness of
 him: he containeth the story of the state of the Gospell, and
 that which belongeth to the second comming of the Lorde,
 and of the iudgement, & which belonge to the last time. Tou-
 ching the prophets I will say nothing but that which belon-
 geth to the latter times, & to the iudgement, because their
 purpose is so to entreate of the Lords comming, of the iudge-
 ment, and of the latter Daies. The ministers of God in hy
 people; which were from *Iacob* the Patriarche to *Moyse* &
 from *Moyse* to the prophets, & many other: Likewise the
 very aduersaries shalbe found to haue ben a figure of the lik-
 to come, & that which was written of them. In the opening
 of the bookes the discourse of the workes of Gods second
 comming shalbe found to haue ben marked by the Euangeliste
 in the telling of those things which concerned hys first
 commyn

commynge. To ouerpasse other thynges vvhych were here to be spoken of the great Prophete Iesus Chryste. The Apostles shall also be founde to haue tolde of thynges to come, according to the set rule of Prophecy: because euery word of G O D vttered by the holy Ghoste, ought to contayne Prophecy, that it may bee seuered from the word of Men. And from other Scryptures. After all this G O D gaue the Reuelation, wherein those thynges are handled, and in a certayne and distincte order are set forth: whych Moyses & the Prophetes haue vvvritten of the state of the Gospell, and of the latter tymes. Neyther doe I thinke that those thynges were to haue bene neglected, vvhych after the Apostles euen to our tymes: almost in euery age many haue spoken of, and whych wee see to fall oute, that true it is that the lordes word and Mercy hath ben from one generation to another. And forsomuch as all those thynges in a manner hath bene hetherto shutte vp from our senses. Nowe the Lambe which shutteth, and no man openeth, openeth, and no man shutteth: discouereth by the very deedes, & euents. whych our Handes a longe tyme haue handled, couered, and sealed vp. And to the end that in the tyme of theyr discouery we may more easily perceiue them. G O D gaue the *Apocalyps* or reuelation wherein he hath marked those things that should come to passe in the whole state of the Gospell, the Historye wherof hath ben as it were set before our Eyes, that when euery thyng came to passe, vvee shoulde haue noted it in *Apocalyps* whych doubtelesse some haue don longe agon in certain quarters. But at this tyme when we are come to the opening to the sixt seale, and of the sixt trumpet: behold the *Apocalyps* or Reuelation doth shewe it selfe vnto almoste a whole *Apocalyps*, that is to say: a booke opened, and disclosed by the falling out of those thynges which are therein reported, which booke seemeth to be called *Apocalyps*, If for other causes, eue for this also: because through it we haue an entry & going into all prophecy which is in the holy scriptiones, & which I haue here mentioned. For in it these thynges (as I haue said) are contained, which are in Moyses & the Prophets, concerning the state of the Gospell, and the latter times.

Yea that rare is, it is the conclusion & sum of the holy scriptures in and about those things that concerne prophecy: and leadeth them to the ende of the workes of God. As if thou
W.B. compare the first Chapter of the *Apocalyp* with the first chapter of Genesis: (those things which consequently concerne the seue churches with all Genesis, those things which belonge to the second vision of the 4. chapter with the state of the lawe; these things that are of the first chapter with the preaching of the Gospell: the residue doth tell of the state of the Gospels euen vnto the latter seasons, taken out also of Moyses and the Prophets.) thou mayst find that this *Apocalyp* doth handle, comprehend, and conclude all Prophecye. Wherefore wee all must seeme to bee heedfull in this *Apocalyp*, by the which wee may know how the times to come and oures haue bene written in the Euangelistes, in the Apostles, in the Prophets, & in Moyses. From this knowledge afterward let vs enter to other matters, to the hidde things registred in the foundation of the world, to misteries kepte close from many hundred yeres: concerning Christ, and the church of Christ, and to those things which were a shadow of things to come, and which hapned to our Fathers in a figure: after that manner that Moyses and the Prophetes had to tell that which was to come. Let vs behold the course of the whole world measured by time, and registred in heaue and in the creatures, the history of the World set oute from the beginning, the counsaile of God in gouerning the world, chiefly in his People: of which Counsaile God sayth. Then shall you know my Counsaile. Sith these thinges be great, and greatly to be wished of all men, the everlasting & true God, maker of the Worlde, and worker of all thynges at all tymes therein shall bee knowne, and helde euen in mennes Handes. And heere shall seeme to bee the opening of the Arcke, into vvhych vve haue all vvyshed to looke. Wherefore seeing the Booke of the *Apocalyp* doth leade vs here vnto, by the very falling out of thynges vvhych haue bene in the state of the Gospell, and the greater part of them hath bene scene, and a fewe thynges are behynde: and that any
 man

man may foresee them that hath marked those things which hitherto haue ben done, all our study seemeth meete to be bestowed on this, that wee may knowe and obserue those things that are written in this Booke: because in doynge thereof wee are sayd to bee blessed, and haue the entraunce to pearce into the mysteries of the Prophets. Neyther ought wee to endeouour onely for our owne sake to come to the knowledge and vnderstanding of this booke, but also for the peoples sake, which with vs are now called to receaue the same Gospell: that by those things that Christ hath vrought in his people, & by the falling oute of thinges spoken of in euery Prophecy, all they that are now called siō the gentiles may be brought to beleue the Gospell, For so Chryst hath commaunded vs to doe, where he sayth. And this glad tidings of the kingdome shalbe preached through the whole world, for a witnes vnto all nations: For when the Bookes shalbe opene, al natiōs shal be enforced to know our god: & Christ Iesus our Sauour, to forsake all vanity: to feare the true God: to giue him the glory, whych chiefly we are bid den to doe. VVherefore seeing amonge vs at this time the bookes be opened, as I sayd: let vs also strue to accomplysh those things that haue bene written, euery of vs, who hath scene any white of so great and wishfull a thinge, oughte to shewe others, which whome he thinketh to bee partaker of their goods. That which I haue written I haue gathered out of the holy scriptures, and haue conferred with certain godly men: who instantly perswaded me to let forth somewhat. And first I thought good to publish the *Apocalyps* which cometh neare to our purpose, which is the entry to other matters: and is as it were a candle, which giueth light to other hidden Mysteries. Wherefore I offer to the Church that which the Lord hath geuen mee: I offer it to all Chrystians that they may see the truth of Gods word in the *Apocalyps*, to see it also consequently in Moises, and in all the prophets: while the Lambe doth open it in all the sixte and seuenth scale, and the Arcke also. In the meane season the people that knoweth not what is a doynge at this time, that seemeth to

Math. 24.

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to be in obscure darkenes, may haue some lighte whereby they may foresee the ende of euils, & be vpholden by hope. They that haue not determynded to liue Godly, may see the Iudgement of God which generally hangeth ouer all mens heades. Let the Gentiles begin to heare that the true GOD and the true worshiping is amonge the Christians, which hath tolde thinges to come from the beginning, and what should happen to euery age, and that all thynges are come to passe, which he hath spoken, and as he hath spoken, that at length our God may be feared euery where, and the glory geuen to him. And if our exposition shall not seeme to be perfecte in all poyntes; neyther do we promise it: we set that abroade which the Lorde geueth at thys time in the closing of the Day. But a Day will come, when the Lorde will make all thynges perfecte. And if I shall seeme in my interpretation to speake hardly of the Pope, & the Church of Rome, or not to belonge to them. Firste I make thys answer that Iohn wrote a storrey of the Church, and of the state of the Chryistians: and forasmuch as the Romaine Church hath borne sway so longe, it must needes be that the speache hath ben of her, and of the Pope: and all things that are tolde agree to the Church of Rome, & to no other. Moreouer those things which therewithall are recyted of Princes, and People: making with the Romaine Church. I reprocue not all Prynces, nor People alyke: but such as haue dealede vniustly, and tyrannously, and haue oppressed them that tolde the truth, and also haue wythstoode the knowne truth. For at all times vnder the Popes gouernement there haue bene that feared God, and People that regarded the truth. But they seeme to be reprocued of Iohn in thys booke, must not seeme to complayne, but rather to consider how he hath set out all thynges in order from hys time euen to ours, and howe all thynges haue fallen oute as hee hath sayd, that they may assuredly know that those thynges shall also come to passe hereafter that hee speaketh of, that Babylon may bee ouerthrowne: the Dragons and false Prophets destroyed, and the Deuyll caste oute. If these thynges are now come to pass

Vpon the reuelation.

ro.4

let vs see what chycely is sette forth to vs in this booke, and
lette vs gyeue care to that Aungell vvhych a greate whyle
hath cryed oute : Feare the Lorde , and gyeue hym the glo-
ry , for the Hovvre of hys Iudgement is commynge,
and Worshippe hym that hath made Heauen,
Earth, the Sea, and the Well sprynges
of Water.

THE

Let us now see what is the result of the
 revelation. It is a revelation of the
 truth of the Gospel, and of the
 truth of the Kingdom of God.
 and of the truth of the
 Kingdom of God.

THE

THE ARGUMENT VPON
the Apocalyps.

JOHN in the Apocalyps entreateth of the
state of the Church, that was in his time &
that should bee diuers afterward, euen vn-
till the renewing of the Church in h Lords
second comming: or euen vntill Gods esta-
blished Kingdome in the thyrd state. For
hee was commaunded to tell those thinges that were soone to
come to passe, and to write those thinges that were: & that were
to come to passe, and that he had seene. And we shal afterward
see h in those thinges past are also to be vnderstood: But before
wee entreate of them, the three states of Goddes people, and
the seuen ages of the Church are to be knowne of the which me-
tion is made, cap. 1. Gene. and in many places besides. The
first state is sayd to be of the Father, of Circumcision, & the
Law. The second of the sonne of Baptisme and the Gospell.
The thyrd of the holy Ghost, of the Saboth, & of opened Pro-
phcy. The seuen ages we will thus distinguish: that the first
is of the promise (for in Genesis we haue placed the time before
Abraham, after an other order: which notwithstanding ac-
cording to the certaine computation thercof is brought to the
first age) the second of the Law and the Prophets. The fourth
of Chryst: The fifth of the Chryistians that were in the raigne
of Antichrist. The sixte of the new Prophets. The seuenth of h
seconde comming of the Lord spoken of by Sauonarola, and of
the preaching of the saue coming began in Germany a 1517.
And because the whole is deuised in partes, and aparte into
other partes, the partes also shall be brought into the number
of seuen, and that chiefly commeth to passe in the fourth age:
which is the first of the Lordes first comming, and the seuenth
which is of the Holy Ghoste. For Iohn from the fourth Age
which was of Chryst doth begin to reckon the seuen Ages of
the second state of the Sonne: that the first may be of the A-
postolicke Church. The second of the Partys: The thyrde of
the ceasing of persecutions. The fourth of the faythfull Chry-
istians, after the sprynging vp of Antichrist: The fift of hys
Kingdome

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Kingdome entreated in the time of Pippin, and Charles the
 6 great: The sixte of the new Prophetes speaking of the Lordes
 7 second commynge; The seuenth began to shyne as the mornynge
 doth, when Luther renewed the preaching of the Gospell. And
 in the state of the holy Ghost; that is entinge there are recke-
 ned, 7. seasons, which seeme thus to be deuided: that the fyfte
 may be from the preaching of Luther, euen vntill the preaching
 established in Swizerland and Rhetia. The second and the thirde
 are deuided according to the proceeding of the preaching that
 was in other places, as in England, Denmarke: & elsewhere.
 The sowerth commeth to the French troubles. These 4. seasons
 were marked by the new Prophetes in the 4. Angelical Popes;
 that is: in the Preachers sente by Christe. Which diuision of
 time was taken of the foure Popes which Zachary descri-
 beth cap. 4. The fyfte is set from the beginning of the Frenche
 troubles euen vnto the vniuersall slaughter of the Gospellers
 made in that countrey. The 6. is set from that slaughter euen v-
 till the conflicte of hostes, when in the thicke clowdes of the sky
 Christe shal the present to turne his Iudgement agaynst þe Pa-
 pistes, and to establish the Kingdome of God that shal continue
 euer after. Wherefore euen as Moyses doth fetch from Abra-
 ham the first age of the present world. So doth Iohn in the first
 vision: but after ward he setteith the first from Christe, and reck-
 neth seuen euen vntill the seuenth of Moyses: Likewise he deu-
 ideth the entry into the seuenth, into seuen seasons: that a season
 may be brought within a time, as a wheele in the middle of a
 wheele. And this he doth not to the end to make an order diffe-
 ring from þe of Moyses. For in the first vision as I haue sayd, in
 þe seuen candlesticks, the same order of the 7. ages is vnderstood
 which is set down by Moyses, in Genesis. But there is a conside-
 ration had of the thre states, to wete: of þe father, of þe son, & of
 þe holy ghost. For as in the state of the father all things are de-
 uided into 7. ages, so is it in the state of the son from þe begyn-
 ning of his first comming, euen vntill the end of the senenthy age.
 So in þe state of þe holy ghost fro þe entrance into the seuenthy age,
 euen vnto the end, there is set down a seuen fold diuision, & wot
 N. 18. shal se these diuisions in the very letter of this booke of the A-
 pocalyps,

pocalypsa. But as touching the hidden mysteries, we may here
 in chiefly behold two things: that in the state of the father there
 are set downe 7. ages, in the which both the state of the son, &
 the state of the holy Ghost are comprehended: that we may vn-
 derstand that the son and the holy ghost is in the father, & that
 the son and the holy Ghost was sent. Likewise that the Sonne,
 while in his state he taketh to him 7. ages, and placeth himselſe
 amid the times of the world, and of the churches: doth carry on
 him that which went before, and came after: doth bypnye the
 first age which is assigned to his state, to the first age of the first
 state: in the which Abraham saw the time of Christ. So the se-
 cond of Baptisme to the second of circumcision. Likewise the
 thyrde to the thyrde: that he abiding in the fowerth may in the
 midst bypnye about those 7. ages, as hee which is the euer la-
 sting God, the euerlasting God the Father. We wilt in like ma-
 ner the holy Ghost taketh to him 7. seasons, to the which those
 things are brought together that belonged to the 7. ages of y
 world, & which were spoken of in the same seven ages: he con-
 cludeth also that which concerneth the whole state of the son, &
 he in the father & the son is discovered to bee the euerlastynge
 God, by whom the father & the son haue also don al thynges in
 all the 7. ages of the world, & haue not spoken of them onely: as
 it may be seene cap. 1. Genes. These things seme meete to bee
 knowne, y an order of those things which are spoken, may bee
 kept, & y interpretation may open it self. Now let vs seeke for
 as easy an order as we may, that al things that are spokē of in
 this booke: may seuerally be propounded. For those things that
 are handled from the first chapter unto y twelfth, seme y they
 cannot easily be deuided by a cōmon order: by reason of hādlyng
 things after y order of prophesy, & by reason of the miseries of
 God y father, the son & the holy Ghost. And in those thynges
 which are spoken of from the twelfth Chapter, unto the ende
 of this booke: an order of times may be kept, if thou vnderſtā
 the matter that is in hand. For the beginning and state of Anti-
 chryſte is there handled, and hys proceedynge and destruc-
 tion also vntyll hee cometh to the renewed Church.

Neither will there bee here any hardnes in the order, when
 thou shalt perceiue the thing it selfe. And in the two first chap-
 ters, where he entreateth of the Eternall God: of the father,
 the sonne, and the holy Ghoste, and the knowledg and under-
 standing of them, is taught vs in the declaration of thynges:
 wee shall not (as I haue sayd) easily get by a common order, &
 vnderstanding of these things, to attaine to misteries, & order
 of Prophecie must be sought oute. Notwithstanding because
 the declaration of the Letter sought to keepe his certaine order
 applyed to common sence, and measure; we shall seeke the co-
 mon and easy order in the two first Chapters, being monished
 by the Lord: who bide Iohn write the things that are, and the
 things to come: afterwarde wee will touch an other harder or-
 der made knowne by Iohn, who knew the misteries hee hand-
 led. Let vs say then, that first in the first chapter: is set forth &
 Paieitie of Chryst, and his Gospell preached by him, and by
 the Apostles, and by Paule: which selfe same Gospell is prea-
 ched in the Lordes seconde commyng. Afterward in the second
 and thyrde Chapter, vnder the seuen churches of Asia is exposi-
 ded the state of the Church from Iohns tyme vntill this time
 of the Lordes second comming, and of his preaching begun a-
 gaine. Likewise, from this vntill the ende of the French trou-
 bles, when Gods kingdome shalbe establisshed: which is descri-
 bed in the fourth Chapter. In which kingdome doubles pro-
 phecy shall be opened, as it is sayd in the fifth Chapter. And &
 it may be shewed how Prophecy is to be opened, in the 6. 7. 8.
 9. 10. 11. Chapter there is a rehearsall of those thynges & were
 done in the whole state of the Worlde, from the tyme of Iohn vn-
 till the renewed Church in the Lordes second comming accor-
 dyng to the diuision of the seuen ages I spake of. There is also
 a seuerall Rehearsall, and declaration accordyng to the seuen
 seasons of those thynges whych were done from the beginning
 of the Lordes second comming, vntill the establisshed Kyng-
 dome of Israell. This order of thynges seemeth to be seuerall,
 and open inough in the Letter. Moreover there seemeth to be
 lesse difficultie in those thynges & follow. For in the 12. chapter
 he retourneth to the beginning of & Popedome, & of & raign of
 Antichryst

Antichrist in the sowerth age, the first being deriued from þ Apostles in the thirtene chapter the proceeding of Antichrist is expressed, and also his tyranny confirmed by Charles the great in the fifth age. In the 14. chapter there beginneth a preparation to be made against Antichrist in the sixt age: Christ sendeth the Abbot Ioachim, and many others whom Theleosphorus recordeth, who sayth that the Lordes comming is to bee looked for, and that there must needes be an innouation, or renewing, to weete of the Gospell. At length beginneth Luther in the end, or about the end of the sixt age: and other preachers follow euery where to begin the preaching of þ Gospell. Christ is present, and is not perceiued to set to his hooke after 40. yeres preaching, to specke with an iron rod, and iudge the Popedom. In the 15. & 16. chapter the proceeding of the preaching and of the iudgement of the iron rodde is expressed. In the 17. chapter þ Romish church cause of al Bischops is described: the Pope is declared to be Antichrist, which was don at the second counsaile of Trente: the wars made agaynst þ Gospellers are declared to be turned against þ Papists: Rome to be burned, the Church of Rome euery where to be destroyed, euen as the Prophets haue told. In the 18. Chapter is described or longe the triumph that Jeremy speaketh of cap. 50. & 51. of Sodome and her Sisters, and of Rome burned wyth fyre: and the Church of Rome destroyed. In the 19. Chapter an ouerthrow euery where of the whole state of the Papistes, and of the Kingdome of Antichrist. In the 20. chapter is held a counsaile of true catholicks & gospellers: The church of al christian people is erected, the war of wicked Nations riseth vp afterward, wherin they which shal withstað þ gospel shalbe destroyed. In the 21. chapter the church is renewed & framed in al the world, & is described what maner of Church it shalbee. In the two and twenty Chapter the Kingdome of God is describ'd, that shal bee afterwarde in the state of the Holy Ghoste, where in wee shal raygne wyth Christ, vntyll that when the Saboth is fynished in thys Worlde, hee byngeth vs in hys thynde comynge to Heauen in Glory which Kingdome and state after the manner of Prophecy hee thus describeth, to bee the Image or lykenesse of thynges to come,

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to weete of the Worlde to come in heauen: where with Iesus
 Chyft and God the father, we shall enioy euerlasting Lyfe.
 We being told in the words of God uttered to Iohn, haue sette
 this order, which also the simpler sorte may perceiue: there are
 others whych are signified by Iohn, who knew what Mysteries
 had ben shewed to him, and first in the very salutation: after þ
 manner of Paule, he seemeth to set out what he wil speake, and in
 what order. Wherefore while he speaketh of peace, by him
 which is, which was, and which is to come. Besides the euer-
 lasting maiesty of God, are signified thre states in the Worlde: &
 amonge Gods people, the state of the Father, the state of þ son,
 and the state of the holy Ghost: the which thre states shall bee
 knowne in the sonre of fise first chapters. For whylest the first
 vision is set out, wherein the Maiesty of Chyft and his euerla-
 sting Gospell is Significatur: the law also & the first state of the
 worlde, is handled in that vision. Likewise those things that frō
 the beginning haue ben set out in the first Chapter of Genesis,
 concerning all the ages of the worlde. For he which is the sonne
 of God, which became man: was, and euer hath ben in the fa-
 ther, and the father in him: & that which the father hath don, he
 hath don in him: and the fathers worke, and all the holy Seede
 from the beginning of the worlde unto the end, was caried toge-
 ther in him. And when in the 2. and 3. chapter diuers churches
 are deuided, the second state of the same son, and the preaching
 of the Gospell is chye fly signified: which state is deuided into
 7. ages by reason of the sending of the holy ghost after chrystes
 ascention into heauen. For he which is, and which was was to
 come in spyrite, which hath alwaies ben in his Church: & whych
 God in his second coming shal appeare euerlasting, with the
 father and the holy Ghost: and in the fourth Chapter whylest
 those things are brought to the third state, which did belonge
 to the first and second state: the kingdome of God is shewed to
 be establisshed, and prophesy to be opened to vs in the fift e chap-
 ter, entring into the seueneth age: and that the kingdome of God
 the father, hath bene euerlastyng, and vnkowne to the worlde,
 it is now apparant in heauenly and earthly Creatures, and in
 the Creatures vnder the Earth. And it is euident by the son
 of God

God made man, & dead for our sins byrnyng the state of þe Fa-
 ther, and his, and the holy Ghostes into one: wherein he layeth
 open vnto vs his diuine Maiesty, and maketh vs his Kynges
 doine of Inheritance for euer. For hee that is and was, was
 therefore to come: that he might performe these things, and al-
 so that which hath ben spoken of the Father: which is, & which
 was, and which is to come, should be made open by Christ. Of
 whom, because he is one with the Father, it is sayd in like sort
 which is, and which was, & which is to come. Wherefore as hee
 hath set out in those words, which is, which was, & which is to
 come the states. So hath he described the in þe first chapte-
 rs. Albeit he comprehendeth in the by reaso of þe order of prophesy
 to þe matters of all these those things which concern euery one,
 one after an other: and contrarywise, and by reason of the my-
 sterie he handleth in euery state those things that belonge to
 other states, and thereof other orders may arise: Of which we
 will speake hereafter. And when he speaketh of grace and peace
 by the seuen spirites that stand before Gods throne, besides the
 Spirit of God working all things in all men, at all times, are
 signified the holy Ghostes workes, by the which the true chur-
 ches haue ben established in the seuen ages of the three states,
 which workes are shewed in Gods word among those thynges
 which God spake in the seuen fold kind of the holy scriptures,
 and among those things which hee hath wrought in his Ser-
 uauntes, and the ministers of Iesus Christ in the seuen ages
 which we haue spoken of. Of the which the 5. 6. 7. 8. chapter
 entreateth: and especially in establishing the seuenth, whereof
 there is an entreaty after ward euē to the twelfth chapter. And
 that seuenfold kind of the scriptures I vnderstand to bee those
 thyngs which are written in Genesis, teaching the promyses:
 which are in the 4. bookes of the Lawe, which are in the Pro-
 phets: which are in the Gospell: which are in the writings of
 the Apostles: which are in the Apocalyps, and which are in the
 opening of Prophecy. To the Lawe and Prophecy I vnder-
 stande that all the Bookes of the old Testamente do belonge.

After

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After the Apostles, if there haue bene any Prophets, they shall be discouered in the opening of the holy Bookes and Prophecy. Of the other diuision of the scriptures it shall be spoken in the seuen scales. This now wee hold, that the Seruauntes of God sange and tolde those thynges whych are contained in the seuen folde kynde of the Scriptures, where the same spirit is vnderstoode, and by whom the holy Scriptures are deuved; and by whom the Preachers, Christes Ministers, & the faithfull haue spoken and wrought in theyr contentions agaynst tyrannies, and the Papacye. Wherefore in the fift Chapter, wee shall behold Gods word by the holy Ghost in the seuen ages. In the sixth Chapter, the seuenth; and the eight, wee shall beholde the worke of God, and Iesus Christ: that was don by the same spirit in the seuen, or in all the ages of the world. In the 9. 10. and 11. Chapter the seuen fold worke of God in the latter age of the world: to the which worke are broughte the former thynges that went before, and the word of God nowe opened: which hapned to the Church in all ages past, according to which word al thynges haue ben perfected by the holy ghost, which hath ben set out in the fift Chapter: and after ward being expounded or opened, shalbe perfectly confirmed in the 21. Chapter. So I thinke good to set the history to view from the Lords first coming, vntill the second. When he maketh mention of the 7. Spirites which are in the sight of Gods throne: to ouerpasse higher misteries of the holy Ghost signified in these 7. Spirites. And when grace, and peace, is sent from Iesus Christ the faythfull witnes: and first begotten of the deade, and prince of kings of the earth; who hath loued vs, and washed vs with his blood: & hath made vs the kings & priests of God, there is signified the contention which was in the church from the Popes beginning vntill the ouerthrow of the same state, because the faithfull haue defended Gods word: would haue themselves boine again in christ, laued in Christs blood, and make christ their lord & king. The Pope hath challenged al these thynges to himselfe, & hath enforced his people to acknowledge those thynges in him whych belong to Christ, whych thynges are handled cap. 12. and 13. But in the fourteene Chapter the preparation

ration of Christ that shal be against Antichrist is spoken of: & many messengers are sent to call the Christians to Christe, to tell them that the Lords second comming is at hande that they may leade a new life. And where it is sayd, like the Sonne of man sitting vpon a white Clowde, the Lorde is signified to be at hand; the preachinge of his Gospyle is signified to be begun againe, as it hath bene promised in the 13. Chapter of Marck. which came to passe by Luther and others, in which preaching they haue fought 40. yerres with þ word, when the 7. Angels powred out the 7. Vialles of Cuppes, as it is sayd in the 15. and 16. Chapter, at which time the warre in *France* began, þ second Councyle of *Trente* was held, in the which the Pope was knowne to be Antichriste: the Popishe Prynces in the kingdome of *France* fought against the Gospellers, and these are contained Cap. 17. in þ ende of which Chapter, as I haue sayd before, we are drawne backe to the Prophets to knowe þ whole conflict. These things that shoulde follow haue ben spoken of before in the first order touching the burning of *Rome*: and of the viter ouerthrow of the Popishe state: touching the establishing of the Church in Christs people and in þ whole worlde. Wherefore when the beholders shall reade the History from the 12. Chapter vnto the ende, they will acknowledge Christe to be the sautour of the worlde as the Euangelists and the Apostles haue taught vs, to abolishe Papacy Antichristes Kingdome: which Christe was made Iudge of the liuinge & the deade: to whom the Kingdome of the worlde was geuen: who when he shalbe present with vs in his kingdome, both the Father and the Sonne shalbe present, in whom he is one, and euer hath bene, that then it may appeare which he hath sayd of him selfe: I am α and ω , the first and the last, and this sayth þ Lord God, which is, and which was, and which is to come almighty: because as it was sayde of the Father, which is, and which was, and which is to come, this same is meete to be said of the Sonne who is one with the Father: and then let those thinges bee serue which belonged to the Father and the holy Ghoste, wrought from the beginning in the Son and throughe the Sonne, to the perfect worke of the Church, & Gods kingdome.

Alpha,
Omega.

D.

domes.

come: in all which worke the Father, the Sonne, and the holy Ghoste, one true God alone hath declared himselfe vnto vs, bringing vs to euerlasting Life, and making vs a Royall and Princely Priesthoope. And let this be the second manner of order taken from the salutation. But whereas I shewed in þe foure first Chapters that the thre states are handled in euery state, I spake of those thinges which belonge to other states: and that thereof doe arysse diuers orders. Of which matter I will yet speake somewhat. There is no doubt þe Iesus Christ came in the middle of times, and the second state is assigned vnto him. But howe his worke entred into the first state and draweth the same within it, it hath bene spoken in the beginning of þe second order: likewise also how it draweth within it þe thirde state, it may appeare by the Interpretation of the first Chapter, because those thinges that are there set out be attributed to the thirde state of the holy Ghoste, and Christe doth containe þe same in him selfe in þe first vision. And where as we haue sayd that þe second state of þe Son is signified, þe first also is signified, because the 7. ages doe containe the thre states, and þe thre states seuen Ages. Likewise where we haue sayd that þe thirde state is described, the Lambe also is there vnderstoode to be slayne from the beginning of the world, and we shall see that his Gospell hath bene euerlastinge, and that God hath alwayes bene a Ruler, Governour, and a Iudge of the World. Wherefore here arysse many orders. First, because the first vision may haue thre places, or seasons: and here we must haue recourse to the orders that are set downe in the beginninge of Genesis expounded in þe word BE IS I TH. For if thou place the first vision in the middle of times, when the Sonne of God was seene in fleshe, then the Sonne of God placed in þe middle of times draweth the Lawe and Prophecy into his Gospell: he draweth al the beleeuers to his Church & Body: Which were before, and shal be after from the beginning of the world vntill the ende. Whereof it is sayd in þe first Chapter of Matthew, he sheweth himselfe vnto vs, and with him the Father and the holy Ghoste, epyther drawing to him al the beleeuers which haue bene from the beginning to the ende of the World, doth in the

*Cap. 2. & 3.

*Cap. 4.

Father

Father make them Partakers of euerlasting life, and of þ ho-
ly Ghost: and bringeth to passe that they haue the Father and
the holy Ghoste in them, of which thing there is a declaration
in prophcy. In this order then, the Sonne of GOD draweth
into himselfe the firste, seconde, and thirde state, as a wheele a-
middest a wheele: which turneth aboute it the first state of the
Father into the thirde of the holy Ghoste, both meeting toge-
ther vpon one very large wheele, whereof it is spoken in þ first
Chapter of Ezechiell: and when hee draweth into himselfe as
into his wheele the state of the Father and the state of the ho-
ly Ghoste; then there ariseth a deeper cogitation, that Christe
may drawe together all times or seasons into him selfe, and all
the bodily worlde: which reason shalbe reuealed in the first vi-
sion. And the wheele of the holy Ghoste may bee caried aboue
the heauens; and may take vp with it all Creatures which be-
come spirituall. The wheele of the Father holding all things
in it infinitely may receaue such as are become spirituall in
Christe. But if the first vision bee placed in the beginninge of
times, Christe Iesus shall bring vs the state of the Father, &
his state, and the state of the holy Ghoste; and hereby Abraham
and others sawe the dayes of Christe, and reioysed. But if in þ
ende wee shall see all things prepared for vs in Christe alone,
which are his giftes, and the Fathers, and the holy Ghostes:
as from the beginninge also all thinges haue bene promised vs
in him. If nowe the holy Ghoste may holde the seconde place,
when the Sonne taketh the first, or the thirde, we shall then per-
ceauie that the holy Ghoste hath wrought in þ Church, to ioyn
her with Christe: and that as the Church, so hath he, & shall
hee, worke the like in all that haue bene belouers before and
shalbe afterward. For as it hath ben sayd of Christ, so must it
be sayd of þ holy Ghost, who draweth together w in him al be-
leuers, from the beginning to þ end & middleme st, embracing
the first state & the thirde. And as the sensible worlde was giuen
to Christe, and the intelligible Worlde to the holy Ghoste; so
nowe the intelligible shalbe giuen to Christ, & the sensible to þ
holy Ghoste; that; þ which in vs is carnall & transitory may by
Gods holy spirite be made spirituall & euerlasting in Christe.

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who ascended to Heauen in Body, that in him also wee beinge made spirituall may be brought to þe Father, whose kingdome is described in the third state, which was giuen vs in the second & promised in þe first: but if we shall geue þe first state to þe holy Ghoste, he wil breake into þe second & the third, but if thou grieue him þe third þe shalt see þe he hath drawen into him þe first & the 2. which also hath bene shewed in the first Chapter of Genesis. As it hath bene sayd of the Sonne and the holy Ghoste, so may it be sayd of the state Father. And of this diuers diuision of states there shalbe founde diuers orders. And because we do not only behold God in those things which he hath wrought in the worlde, but also in those things which hee prepared for vs before the worlde was made, & will geue vs after the worlde is ended, there ariseth an other order from Predestination to glorification: likewise from euerlastingnes to euilastingnes: and as before the worlde was made a kingdome was prepared for vs with the Father: so after the worlde is ended, wee shall possesse it euerlastingly with þe Father. But those orders haue bene ordayned to beholde higher misteries, of which orders, & misteries I will speake so much in thes places, as els I will take so much out of them in my interpretation as I may, and as I thinke shall tend to the opening of the holy
Hystory.

THE

*THE APOCALIPS OF
IOHN the Diuine.*

THis Booke of the *Apocalyps* oughte not to seeme to be of any other IOHN then of the Apostle, because in the title IOHN is called *Theologus*, that is a Diuine, or one that speaketh of GOD. For in DIONISIVS AREOPAGITA vve see that PETER, IAMES, IOHN, BARTHOLOMEW, GEROTHEVS, & the like are termed Diuines, vwho had deepe knowledge of Diuine or Heauenly thinges. Wherefore PAVLE also sayd that he spake vvith Wisedome amonge the perfect: and IGNATIUS in his first Epistle sayth that hee is able also to reason of the Cœlestiall powers, of the Thrones, Dominations and others: and vvwhich more is, of the Tribunall Seate of the diuine Maiesty. Whether IOHN nowe called himselfe a Diuine, or whether others called him so, because certayn thinges are containned in this booke vvwhich belong to the highest diuinity. We may seeme to affirm by reason of the word *Theologus* that this is not the Booke of IOHN the Apostle, and Euangelist. Yea the rather also for that which I haue spoken: and because it is sayd immediatly; Who bare recorde of the vvorde of GOD, and of the Testimony of IESVS CHRIST: this Booke seemeth plainly to be IOHNS, which the auncient Fathers also doe testifie.

*THE ARGVMENT VP-
on the first Chapter.*

THe Apocalyps or reuelation is shewed to be Gods worde that thereby the holy Church may knowe the thinges that are to come. The salutation is set before: Christe the Sonne of God is described, who comming in fleshe hath by his bloude reconciled vs to the Father, to come to Iudge the worlde, where he shall appeare to be

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God, and in one vission the Church is set out to haue ben made; formed & fostered in him at all seasons, euen as also all thinges haue bene created in him; and carrieth the compasse of þe hea- uens, which wee beholde. Therefore hee will come to bee a Judge of the quicke & the deade, in whom all Churches haue bene buildd and gouerned from the beginning, & from whom ministers haue bene geuen them, least by chaunce at any time the Pope may seeme to haue bene þe true Lord of the Church.

The Reuelation of Iesus Chryst] What soeuer I haue heard of my Father, I haue made knowne to you (sayth Chryst) the vvoides, that I speake to you, I speake not of my selfe: but the Father abiding in mee doth the vvorkes: beleue mee, that I am in the Father, and the Father in mee, & these thinges doubtlelesse are meete to be vnderstoode, that wee may knowe þe we haue nothinge from the Father, but by the Sonne: and what soeuer wee haue by the Sonne, we haue from þe Father. Before the worde became fleshe it was darkly signified in the olde Testament: but after that the Sonne of God being made man did dwell in vs, what soeuer is geue vs from the Father, ought wholly to be shewed to bee geuen in þe Sonne: and what soeuer wee haue through the Sonne must be shewed to be had from the Father. Therefore the Reuelation, that is geue vs from Chryste must be shewed to be geuen vs also from the Fa- ther.

And it is called the Reuelation of Iesus Chryste, because all thinges that belong to the Father, belong to the Sonne. And it is sayd to be of Iohn, not after that sorte as is sayd to be
 1 Christs: But it is sayd to bee of Chryste, as of the Owner,
 2 Authour, and the Lorde: of IOHN, as of the Minister or ser- uante handlinge, and exhibitinge those thinges that are his Lordes or Masters: the same manner must bee vnderstoode in the Prophetes. When it is sayd: The Worde of Ieremy, because it is the Worde of Chryste set out by his Seruaunte. Truly this title of the Booke seemeth to me to be set befoze, which hath not bene put in the Bookes of the aunciente Pro- phetes, besides the name of the Prophete; to the ende that wee might

might marke that which Christe hath sayde : Euen vnto Iohn, the Lawe, and the Prophets. Wherefore at þe comming of þe Messias those thinges were to be brought to passe, that were spoken of in the Lawe and the Prophets : and when they were broughte to passe, they shoulde haue bene made open, and manifest being truly spoken of before. And because those thynges that were spoken of in the Lawe and the Prophetes, were to come to passe at all times, as it hath bene sayd in Isay Chap. 16. *I haue declared the last thing from the beginning : and from of olde the thinges that were not done.* Wherefore the Reuelation is giuen vs, wherein are contayned the thinges to come spoken of from þe beginning : þe when euery thing spoken of in this Booke came to passe, wee may knowe þe they haue bene spoken of from the beginning : and that they haue so fallen out as they haue bene spoken of : and that those thinges that are contayned in Prophecy through out are so reuealed, opened, brought to lighte, & being truly forgetolde are set oute to be seene. The order likewise and the maner of the handling of Prophecy is more Discouered in this Booke then in other. And for these causes this Booke ought to be called the Reuelation. Therefore Christis ought to be carefull at all times about those thinges þe haue hapned in the Church, and in þe state of the Christian people, þe they may acknowledge those thinges first in this Booke, and then in the Lawe & the Prophets. And euen as those thinges haue bene reuealed before this, that concerned the Lords first comming : so after ward by their falling out the saythfull sawe in the state of the some those thinges þe were reuealed vnto them. And now we ought to be most heedfull when Prophecy draweth to an ende, and all thinges are broughte to passe, that haue bene declared in this Booke, in the Lawe, and in the Prophetes, to come to passe in the last Age. And IOHN who wrote the Reuelation calleth vs back to the Euenter, or fallinges oute that were forgetolde vs as we may perceiue in the tenth & eleuenth Chapter, and in the 21. *Where hee sayeth ; It is done ; hee sheweth that those thinges are accomplished that were spoken of from the beginning,*
and that

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and that all thinges are reuealed. I thinke it meete to keepe still the worde Apocalyps, as wee doe also keepe the name of the Gospell and others. Wee oughte also to keepe the worde REVELATIO, because it expiellith the vail of Moyes, and euery coueringe remooued from our Eyes. They which eschue these wordes I shall thinke them not to speake latine, when they forsake very significant wordes, and made peculiar to Diuinity by the best authours, and by him that covered the shynning Face of Moyes with a Vail; and that maketh vs to beholde him after his Face is reuealed, or vncouered.

To shew to his Seruants things that must shortly be done

First I thinke that we are to hold this generally: as God in the beginninge woulde haue himselfe to bee knowne by his Children, the true, onely, and euerlasting God in thinges that he hath made, in the things he hath done by the holy Ghost, and was to doe euen vntill the ende of the world, and in thinges that he hath spoken touching his Sonne by his seruants in all ages of the world: so in the ende of times, whether also in the course or processe of times he would likewise confirme and re-peate the things that hee had let oute in the beginning, that the beleeuers might be the rather assured that he is the only God that made the world, the Church, and the beleeuers: that hee hath spoken and wrought all thinges at all times by his holy Spirit in his sonne Iesus Christe. And as he hath appointed all things from the beginning, so also that he hath brought them to an ende: and that our hope concerning the saluation of vs all that haue beleued should be steadfast and assured in vs. To conclude because the Apostles were sent amonge Nations, as Christe had tolde: and that great tyrannous persecution of three hundred yeares hunge ouer the heades of all beleeuers; and afterward Antichriste was to betray the Church, & from thence forwarde miserably to molest her vntill the second coming of the Lord: to the ende that the beleeuers might know these things, and leane to the hope of rewarde that they should attaine by so great a Conflict; this Booke was geuen from God the Father, and from Iesus Christe, wherein godly folke might see

might see the proceeding of things, and might be warned touching the thinges to come, and therefore it is sayd: That must shortly be done. Because in this Booke the persecution began in the time of *h* Apostles as it is spoken of. Moreover it is sayd Shortly, by reason of other thinges that ensued, and that came to passe sooner then the Papistes thought. Wherefore Peter sheweth that they were deceaued, and bringeth all men in remembraunce that God doth not slacke his promises, as Papistes and others haue thought, for a day with the Lord is a thousande yeares, and a thousande yeares as a day. Pauls speakinge of the Lordes comminge, saych, Cap. 10. Hebr. *Tet a very litle while and hee that shall come, will come.* James Cap. 5. hath writen that the Lordes comminge draweth neare: the same hath Peter signified in his 1. Epistle verse 6. & Cap. 15. verse 10. as they that write to them of their time, and to vs in their way & manner of Prophecy, that they might haue knowleng, not in the ende of *h* world, but before Christ came: and *h* we by the renewed preaching of the Gospile should immediatly see, & feele the force of his iudgement. And Christ sheweth Iohn all thinges to come to passe, that he may lay them open vnto vs, which doubtlesse albe it they bee contayned in the Prophetes, yet were not knowne by reason of the manner of the handling, and disagreeing from our Senses, & vnderstanding: and a newe worde ought to be geuen to the Church for the fyfte Age of the Worlde. For the worde of the Lord sayeth not from Generation to Generation.

And he sent, and signified by his Angle vnto his Seruaunte Iohn] Before hee sayde, to shewe, here hee sayth, and he signified, that wee may knowe howe hee shewed. For although to signifie be to certifie, to aduertise, and to make one knowe of a thyng; yet Prophecy doth dyuersly allude to Wordes, and heere it is declared by certayne Signes or tokens that Christ hath shewed the thinges that ought to bee doone, as the thing it selfe doth shewe the Reuelation is sent, and deliuered by his Angle. When GOD, and his Sonne worketh and doeth, hee doeth and worketh by the holy Ghost,

E,

and by

and by þe mynistry of Angles. Wherefore he is sayd oftentimes to doe the thinges by Angles, which the holy Ghoste and God doth : and the holy Ghoste is signified in the name of an Angle, as in the salutation, Iohn sendeth grace and peace from the seven spirites : and Christe himselfe is called an Angle, because they were both sent. And in the time of Iohn the holy Ghoste was sent to the Apostles. Therefore when by Angle the holy
 2 Ghoste also is signified, wee understande that this Revelation was deliuered to Iohn by the Father, the Sonne, and the holy Ghoste : and that there is brought Testimony of thre þe beares witnes in Heauen of the verity of this Prophecy, that with vs also that testimony may be most assured. In Oseas we see that the Lorde is thrice repeated, and else were in Moyses and the Prophetes : that the Father, the Sonne, and the holy Ghoste might be signified : Then as thre did shewe tydings, so they doe accomplishe, shewe, and signifie so Iohn & their seruants; and oftentimes in this Booke Angels are repeated, which shewe tydings and haue to doe from þe first coming of Christe vntill the workes of his second conninge bee finished. And if there be any that hath not knowne this in the Prophetes, and doth not heare vnderstand it in Iohn, let him consider the cause why Iohn Cap. 19. is sayd to haue fallen downe to the Angels feete to worship him: Who knewe that an Angle was not to be worshipped. And if it be sayd that he knewe it not, he should haue knowne it, when he was warned by the Angle. Yet after the warninge of the Angle, he fell agayne to doe worship at þe Angels feete. Wherefore Iohn seemed the second time, (when he is sayd to doe worship at the Angels feete, who shewed him that he sawe) that he would haue worshipped an other besides the Angle (as Abraham did, who sawe thre, and worshipped but one) to weete the holy Ghoste, whom the Angle Cap. 19. called the Testimony of Iesus Christe, and this Testimony he sayth is the Spirite of Prophecy : where it appeareth also that the holy Ghoste doth lykewyse procede from the Sonne, and doth shewe in the Prophetes the thinges to come, which
 2. thinges are euident vnto vs by Peter, also Cap. 1. Epistel. / .
 who

who sayth: that forewarning Spyrite of Chryste which was in them. Wherefore for these causes the Testimony of the spirite seemeth here to bee acknowledged in the Angell, and the Angell in whom is the Testimony of the holy Ghoste. And to the ende wee might knowe this heere, those thinges are set in the ende of the Booke that we haue read concerning worshipinge, where the Testimony of the Spyrite is declared to bee acknowledged wth the Testimony of the Father, and the Sonne: and also the Angell doth ioyne hereto thre Witnessles of the Creatures, himselte, and IOHN, and those that keepe the wordes of this Booke, and whych beare the same Witnessse of Iesus. 1. 2. 3.

Who bare Recorde of the worde of GOD, & of the testimony of Iesus Chryste, and of all thinges that hee sawe.

These wordes seeme to haue a double meaninge to vnderstande them thus: Chryste hath signified when he sente to his Seruaunte IOHN: whych IOHN did as hee was commaunded. Hee hath witnessed that those are GODS Wordes that hee hath wyrtten in this Booke, sente to him from Iesus Chryste by the Angell. And because all thynges were shewed him by certayne Visions, hee wrote, or witnessed all the thinges hee sawe. We may thus vnderstande them also: Hee whych wrote the Gosple, and bare Record of the word of GOD, became fleshe, and of those thinges that Chryste did and spake, and all thynges which hee sawe: is the man that had Visions of the Churches of Asia, that were at that time, and of others to come. The lyke manner of speakinge hath Iohn in the ende of his Gosple, where hee sayth: This is that Disciple which beareth witness of those thinges, and hath wyrtten this, and wee knowe that it is his true Testimony. So in the firste and thirde Epistle hee termeth himselte a witnesse, and sayth that hee witnessed the thynges hee wyrtteth. Wherefore IOHN witnesseth that hee hath receaued this Reuelation of the Angell, who receaued it from Chryste, and Chryste

and Christe from the Father : and he sayth, that the Father, & Sonne, and the holy Ghost gaue this Booke to the Church, wherein are containned those thinges which he sawe appertayninge both to those thinges that were in his time, and to other thinges that were to followe afterwarde in the Churches, euen till the renewed Church. Hee seemeth these wordes doe signifie, which I haue seene in an olde Greeke copy : Et quæ sunt, & quæ oportet fieri posthec, that is, which are, and which must come to passe hereafter. Whether now these be þ wordes of Iohn, or put by some man in the margent for an exposition, they seeme to expounde quæcumq; uidit, all that hee sawe : to weete touchinge the seuen Churches of Asia as they were at that time : and touchinge those things that were to be afterwarde, untill the creation of a newe Heauen and a newe Earth.

Happy is hee that readeth, and happy are they that heare the worde of this Prophecy, and keepe those things which are writen therein, for the time is at hand] It is sayd in the first Psalm what this worde happy or blessed doth signifie : let those thinges bee applied to this place, that are there spoken. I thinke that this is the meaning of those wordes: that Iohn pronounceth them happy that haue read, or hearde, and kept the things that are writen in this Booke. Likewyse this: That they shall bee blessed, that generally haue read the Prophecy both in this Booke, in the Prophetes, and in the whole Scripture : and haue hearde it and kept the thinges that are writen therein : But it is sayd, that haue read, and afterwarde, that haue heard and kept, that an Interpreter may bee marked in him that hath read; because, as Dauid sayth, Prophecy wanteth an Interpreter : and in those which haue heard, beleeuing interpretation, and obseruing those thinges, that are commaunded in Prophecy. Therefore a third interpretation seemeth plainly to be acknowledged þ in this word ἀναγινώσκων, wee vnderstand not only him þ readeth, but also him that in þ falling out of thinges acknowledgeth the things that are writen in the Prophecy, or him that hath acknowledged in this Booke

Booke the things that haue bene registred in the whole Prophecy: and blessed are they that haue heard this reuealed, and interpreted, and haue kept the things that are written therein and haue not onely heard it. When this shall be accomplished then a blessed life shall be established in Gods kingdome vpon this Earth, but to be most blessed and happy in Heauen. Wherefore Iohn cryeth out both for the greatnes of the thinge, and because wee procede and strue to goe to the Sabbath, to the kingdome of God and Iesus Christe, in whom wee shall bee Priestes, and Kinges not onely in hope, but also in acte, and in very deede, that he assureth all men to that blessed life: and because wee strue to goe to that blessed state, to the which the Father stroue to goe, that read the Lawe deliuered by Moyses, and the worde of God deliuered by the Prophets: & haue considered and acknowledged the promisses that they haue read in the Letters: and haue perfourmed those thinges that hath bene spoken to them in the worde of Prophecy. And the things that they haue acknowledged, godly Christians haue likewise hearde in the worde of the Gospell, and haue perfourmed the thinges that are set forth meete to be perfourmed in the kingdome of Christe, for in the Kingdome of Christe they that haue read and acknowledged the Fathers, they will reade and acknowledge all that shall be a parte of Gods kingdome, they will heare the thinges that God hath tolde them in the Lawe, in the Gospell, and the Prophetes, and shall performe the Revelations and commaundementes that they haue knowen and heard, this seemeth to bee the interpretation of Prophecy, as is the talke of Iohn. Euen as Dauid pronounceth him blessed that goeth not with the vngodly, nor standeth in the way of sinners, nor sitteth in the seate of the scornfull: so Iohn doth reckon him amonge happy, that heareth, readeth, & performeth the wordes of Prophecy, in which Prophecy, is both this Lawe, and the Gospell, that those thinges which man by Dauid sayd to be blessed hath read, may be all one to the Lawe whereunto he hath geuen himselfe: that those thinges which he hath heard may be alsoones all one with the Lawe, wherein the contemplation & meditation therof is exercised: and those thinges

which hee hath performed, may bee all one with the fruites which thereby hee receaueth in the marking of Gods worde. There is put to : For the time is at hand. To the ende truly that somuch the rather all Folke should earnestly bende themselves to consider, and reade these things of Prophecy : to consider, heare, and performe the thinges þ are declared therein. For those thinges are therein declared, that Moyses and the Prophets haue wyrtten of the kingdome of Israell to be restored through Chryste, and of the blessed lyfe to be geuen to all the beleeuers, for þ time is at hand for them to enter into fight against Tyranne, that they may possesse their Kingdome : at the first not with bowes, and hostes of Warren, but wyth martirdome : and when Antichriste shall enter, there shall be a fight with him through martirdome, vntil that great aduersary be overcome by Gods word, & by the Iron Rod together with all such as are enemies to the fayth of þ Gospell, and all þ godly haue the victory, a blessed state, & happy life : & here may be understoode the thinges þ were spoken in þ worde Shortly. *Iohn to the seuen Churches which are in Asia, Grace bee to you and peace*] It seemeth inconuenient, seeing þ there were so many Churches in Syria, and all Asia, there should be others besides, or were also in Europe, & Africa, that he wrote only to those seuen in lesser Asia. Therefore we must thinke þ there resteth a mistery in those seuen Churches : that by them, or vnder them all Churches, besides may bee understoode that were to be at all times, this hath Iohn done after the manner of Prophecy. For the Prophets take some place, some deede, or some person to shewe in them certayne thinges to come of certayne persons, in certayne places. But Iohn, as I thinke tooke those seuen Churches, which are in the Limites of Asia, the lesse, neare Europe, or at the Limites of Europe, to signifye the Churches to come, & the worshipping of Chryst, which was to bee remoued into Europe, and at length to occupy all those backe places that lye to the Ocean sea, or to the West. For God hath brought his worke in the Churches through all partes of the worlde, from the East to the West. Whereupon the Prophetes often times doe say that the light cometh from the

from the East. Therefore when Iohn sendeth Grace & peace to the seuen Churches which are in Asia, I vnderstand that he sendeth also to all þ Churches that were to come euery where - untill the ende of the world: by reason of þ number of þ number of 7. wherof I will speake after ward. But touching þ Grace and peace, which is sent to the beleeuers, it is sayd in Paule: From him, which is, and which was, and which is to come.

Because we here enter into darke and difficult thinges and full of Mysteries, to the ende that these wordes may haue some light, those thinges seeme to mee meete to bee considered, that are here spoken with vnaccustomed wordes and figures, howe other wayes they are wroght to be vttered and spoken by the Apostles: to weete what is the cause why Iohn vseth certayne assigned termes rather then proper names, by the which God the Father, the Sonne, and the holy Ghoste, the Church, and þ thinges that belonge to them were wont to be called: these I say, we shall consider when wee shal come to interprete what euery one of those thinges may signifie that are shewed vnto Iohn to shewe & declare vs some what. And first no man doubtlesse, as I thinke ought to doubt, but that which hath bene spoken by others: Grace be to you, and peace from God the Father, and from our Lord Iesus Christ, it is here sayd from him which is, & which was, & which is to come: and from Iesus Christe a faithfull Witnesse: And therefore it was added: and from the 7. Spirites I will speake hereafter. The thinges þ are here after wards spoken of Christ vnto þ saying: I am α, & ω: are comonly vttered by the Apostles in þ same wordes. But the thinges þ are consequently spoken in all the Chapter, that Christ is α, & ω: the beginning & the ende: the first & the last: þ he walketh betwene the 7. Candlesticks: that hee is so decken out & the like: other wayes hee is called þ life, þ worde of life, þ light of the world: the comen stone making both one: who hath made satisfaction for sumes past & to come: the Lambe slayne from þ beginning of þ world: the seede in þ which al beleeuers do obayne saluation: Iesus Christ in who all beleeuers are sanctified, fullified, and filled with all heauenly blessinge: who is þ image of þ Inuisible God, þ first begotten to all creatures: and other

*Cap. 2. & 3.

Peter.
Iudas.
Iohn.

*Cap. 4. 11. 22.

N. B.

and other things which Paule & others in their Epistles haue
writen of Christ & his Church. Those thinges are mistically
set out which the Apostles haue declared touching the wel fra-
med Church, which oughte to bee in her, and which they haue
thought meete to bee remoued from her. In the 6. Cap. vnto
the 12. by certayne tokens Iohn sheweth those thinges, which
other Apostles haue writen of the times to come: as Paule, of
Antechrists the man of sinne, & of others reuoltinge from the
fayth, and fighting agaynst the faythfull, as Peter, & Iudas of
the same thinges. That which Iohn setteth out, in Figures, and
Images, are other wayes handled by the Apostles, & by Paule
touching the spirital kingdome of God, and his holy Church.
And after a sorte they are shewed by them to come, I thinke it
not meete to speake many words in this matter, but onely to
shewe the simpler sorte, that those thinges which Iohn here entreat-
eth of are declared in other wordes by the Apostles: although in
this place the order & procelle of matters is declared, and many
thinges be made clearer, many thinges bring a more fruitfull
learning of heavenly matters, & do more open vnto vs his father,
the Son, & the holy Ghost, & their workes in his Church, wher
the true, and proper interpretation is brought: the which if I
bring not perfectly, yet I knowe that after a sorte I come som-
what neare it: and the thinges which I vnderstand are meete
to be set abroade for others to beholde, who after vs shal bring
the perfect & sound interpretation, after the Church shall be
restored, and shall bringe the worlde within her compasse. But
now let vs see, why in this place it is sayd from God.

From him which is, and which was, and which is to come.

Forasmuch as the greatnesse of God is such, as it cannot be
perceaued by man: God in the Creation of the Worlde, and in
those thinges which hee doo from the beginning of the worlde
vnto the ende, woulde haue vs knowe him to be the Almighty
GOD. We beefore the Prophetes doe so often repeate, that
GOD is hee that made Heauen & Earth: and that GOD is
hee that doth all thinges in all Folke, and without whom
was made nothinge, that was made, nothinge is made with-
oute him: neyther is there any Creation in the City wher
the Loyde

the Lorde causeth not. And these chynge were shewed in the beginning, and all the Prophetes behelde the fyrste Chapter of Genesis. Wherein all chynge are shewed to haue bene created by G D D: and that all chynge that were to come in the Worlde, were appoynted by G D Deuen from the beginning: Pea that moze is that they were euen then so made by G D D, as they were then spoken by G D D. But to the ende that Iohn may shew the same, hee sayth, from him, whych is, and whych was, and whych is to come. By him whych is, he sheweth G D D by signes, and setteth him befoze our eyes, & at what time soeuer man shalbe he may know that he it is that maketh all chynge, & byngeth all chynge to passe. Forasmuch as he it is, through whom all chynge are, and that all chynge haue theyr being. And because it is added: *And which was,* Wee are warned that, that G D D whych now maketh all chynge: and byngeth all chynge to passe is the selfe same that created all chynge from the beginning, and the worlde it selfe, and hath accomplished all chynge that euer were. And when mozeouer it is added: *And which is to come,* who created, accomplisheth, and accomplished all chynge, to create and accomplisheth all chynge afterwarde vnto the ende of the worlde: and in these wordes are signified also three states of the Worlde: the state of the Father whych was befoze vs, the state of the Sonne whych is now, and the state of the holy Ghoste wherinto we now enter, or into whose state & way is now prepared. And therfore it is sayde: *And which is to come:* to weete, to take vs into his spirituall kingdome. Likewise by him whych is, God is signified vnto vs, who truly is alone: as it is in Exodus. cap. 3. and in whome are all, whatsoeuer they be: & & whole worlde also. By hi whych was, is signified gods euerlastynge befoze the worlde was made: by him whych is to come, gods euerlastynesse also after & worlde was made: & it is said, whych is to come, to weete to take vs into euerlastynge life. Which is, is first set downe, and whych was, after: For man doth first reason of G D D by those chynge, and through those chynge, that are present with him; and after ward by those chynge that are to come.

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past and to come, and that at what time soeuer man shalbe, as I sayd. For God hath geuen his Word at all times, and hath in men accomplished his worke whereby they might know him: especially when he hath made a new word, and a new worke in his people. For in them the word of God and the worke of god, and his mercy sayleth not from generation to generation. But chiefly in the euents of things spoken of before, when GOD byngeth to passe those things that he spake of longe before, he is knowne euer to haue ben, and euer to be. And that there are three states, as wee sayd, of the Father, of the Sonne, and of the holy ghost: it is spokē of in the beginning of Genesis, & elsewhere oftentimes: and the Abbot Ioachim, and others haue allowed them by the worke of the Father, by the worke of the Sonne, and by the worke of the holy Ghost: and it will not bee longe before it appeare. And if according to the order of the States, Which is: be attributed to the Sonne, that he may be which is: & in him which is, all things are that are made, and the whole world too: and all things which are made therein. Therefore the Sonne shall enter into that whole, which before was appoynted to the Father: and of him it shall also be sayd, which is, and which was, and which is to come. Whereof it came to passe, the Christ sayd beneath: I am .x. and .c. the beginning and the ende, and Iohn doth attribute vnto him, to be him which is, & which was, and which is to come Almighty. And that all things are in Christ that are made, and the whole world too, the first vision shall shew vs. Therefore by reason of the three states of the World we see that the first Interpretation was meete and necessary to bee receiued, both because Christ is the image of the Father, and in him all things were made: & beareth all things by the word of his power, as we shall see in the vision. The second Interpretation also shall seeme meete and necessary to bee receiued: and hereupon Deuines may reasō, how the father is in the Sonne, & the son in the father: how the father hath deliuered all things to the son, & many such like. But leaving this to the I wil go forward with the historicall interpretation. But first we must here consider, what was the cause, and what profit ariseth thereby that Iohn hath described God vnto

*The father being one, of whercc proceeded one a third being but one, is not vnderstandyng one.

hnto, in those assigned termes. First the maiesty of **G D D** is
seene, and he knowne which is not seene with mortall Eyes.
Howeouer these wordes of the Father, of the Sonne, and of **h**
holy Ghost are uttered agaynst Tyrants, and Antichrist, & al-
so all Idolaters are repproued which worship creatures, false
Gods, men quicke and deade. Wherefore the Prophecy cry-
eth out: He that made not heauen and earth is not God, there-
fore not to be worshiped. He that telleth not things to come frō
the beginning, is not God, therefore not to be worshiped. He a-
lone which is, and which was, and which is to come: created all
things, brought all things to passe, and tolde all things: There-
fore he alone is God, therefore he alone is to be worshiped. And
hereof it commeth to passe that it is not thus sayd: **Wh**ich is,
which was, which is to come. But adde thereto **h** confictiō and,
and say: **wh**ych is, & which was, & which is to come: **h** which
is, which was, & which is to come: may be understode to be all
one, which doubtles can be sayd of no Creature. For Angels
sometime were not. So likewise men, therefore they are not
Gods: therefore not to be worshiped. Wherefore it is sayde of
God the father and the Sonne. Thou euer arte all one, and thy
peares fayle not. With all these things the Prophetes do ouer-
tay the vngodly. Wherefore it is sayd in **Mat. cap. 44.** I am the
first, and I am the last, and besides me there is no God. Lyke-
wise before me there was nothing fourmed by any other God,
neither shal there be after mee. Against the inuocation of sain-
ctes it is sayd also in **Isa. cap. 63.** Thy name is for euer. Where-
fore as these things are alleadged against all the vngodly: So
especially against Antichrist the Pope saith Iohn, by God, and
the sonne of God: which is, which was, and whych is to come.

And from the seven spyrites which are before his throne.

Euen as in the place of **G D D** the Father it hath bene
sayde: From hym whych is, whych was, and whych is to
come: So heere in the place of the holy Ghoste it is sayde,
and from the seven Spyrites whych are before his throne, God
worketh all thynges in all Men by hys holy Spyrite, and all
hys Workes stande euer in his sight. For God would haue his
euerlastyng deuine essence to bee expessed in those Wordes.

which is, and which was, and which is to come: and that he is the very being, which ever hath ben, which neuer shall cease to bee, and neuer shall bee chaunged: that he is the beinge of all thinges: because what things soeuer are in heauen, & in earth are of him, and through him; and in him, haue ben and shalbee, as also the things that he created frō the beginning. But God made it most manifest in his Church in the states of the world, when in the first he was a creating his people vnder y promise and the Law; when in the second he is now a framing, and forming his childe by his Gospell: when in the thyrde hee is to come, perfourning his promises in open Prophecy, and bringing the same Childe to perfection after the imitation of Chryst. God would also shew his workes and his greate power in these wordes: *And from the seuen Spyrtes which are in his presence,* All his workes in this world are shewed by the very reuolution of tymes, which tymes continue in y reuolution of the number of seue, and of seuen daies: which daies come into the seuen ages of the world, when there is had accesse from the straightnes of the earthly world, to the widenesse of the celestials: whose lyghts wee see, in the which the seuen Rulers doe not onely deuide the greater, but also the lesser tymes: & from those seuen celestiaall guides of tymes we climbe vp to the Supercelestiaall, and at length to the throne of God. Where two things are here considered, the eternitie of our great God which is withoute time, & greuethe time, and diuisions of tymes in all things that are beneath. Likewise the fountain of Gods vertues which he poureth forth vpon all thinges that hee hath created: and by the which all thinges are made and effected in things Supercelestiaall, Coelestiaall, and Terrestriall: & mozeouer in the Church. It is not my part now diligently to treat of Gods cuerlastingnesse, and to shew it by the number of the seuen, how the time passing and reuoluing doth stedfastly abide vpon the seuen number of dayes: and rather in the Coelestiaall, where time recourmeth from age to age: that if thou wilt climbe higher, thou mayst come to eternitie, where time is not; but all things are eternal without time: which belongeth, & separate seasons in things beneath. It is not my part likewise to prosecute the

the deuine vertues that God doth poure out vpon Angels, vpon the heauens, vpon men, vpon all things below: the gifts, the strength, and the manifold and seuerall workings, all beyng shewed by a certaine great meane in the seuen number of Angels. Wherefore refrayning from higher matters, I wil abide in the office that is giuen me in renuing ouer the holy history, generally to expound the seuen workes of God, of the seuen ages of the world in his Church: in which ages doubles God with his Spirit created, betrothed, and ioyned the Church to him: he created her in the faith of Abraham, nourished her in the Law, decked her in Prophecy, betrothed her in the Gospel, confirmed the faith in the reuelation, and nourished it by hope that he wyl yet come through new Prophets: and to finish the Marriage he came at length, and ioyned her vnto him in open Prophecy. In these words I haue expounded the seuen Ages of the world. Let him that list many wayes expound the other wise, in the which God hath wrought by his holy Spirit in the order of seuen whatsoeuer is contained in the holy Scriptures. Esdras, Ecclesiasticus, the twelue sonnes of Iacob, and 8 Prophets, do diuersly signifie those ages: and the Iewes had hadde them marked in seuen, and in the 13 the Sephirot. Wherefore as God hath shewed himselfe by the three states of the world in his Joyne, that it was hee whych appoynted the first state of the Lawe, the seconde of the Gospel, the thyrde of disclosed prophecy. So in those seuen ages that through his holy Spirit hee hath shewed himselfe to haue wrought all things in Abraham, and consequently in his seede: in the established state of his people after the Lawe was giuen, and so forthward in all 8 People of Israell: Whether to Iudges, or Kinges, Captaines, and rulers amonge them: in the same people brought into bondage shewing and promising them by the Prophets hope of perfecte liberty, and giueing them tokens of perfourming his promises in all them that beleue the word of Christ, and the preaching of the Gospel: in all them that abide in the same faith, whyle many forsake Christ and go to the Pope, in all them that haue heard of Christs comming, to deliuer the Church from 8 Papacye, & from Antichrist: and to renew her in all them 8 haue

*The knowledge of the la v. of the gospel, of Prophecy.

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received the word of the Gospell, which now the second tyme
 Christ hath preached in hys members, and haue forsaken Pa-
 pistrp: and which haue fought manfully with the word & wpyth
 weapons, and stil fight agaynst the state of Antichryst. In these
 seuen ages G O D hath wrought all in all, and hath not onely
 wrought: but also from the beginning hath so appointed to do
 all things, and told all these thinges: and at ech time and Age
 he hath signified them in the Church by his ministers, and in
 the end whatlocuer hee appoynted from the beginning, at len-
 gth he brought to passe, and finished: which is declared when it
 is sayd. *VVhych are before his throne*. And though it bee
 harde to speake of the Throne of G O D, yet because the
 wisdom of G O D is greate, and his power appeared in the
 Church, wee will seeke his throne in the Church. And when
 it is sayde. That Heauen is his seate, and the earth his Foote-
 stoole: and in Isay. cap. 6. The Lord sate vpon a high throne, and
 the skirtes of his garment filled the temple: wee thinke we
 may say, that the Throne of God is the Church from Abraham
 or from Adam, vnto the ende of the World. For the heauen is
 called Gods seate, and vnder the word Heauen is also vnder-
 stood the Church. Therefore the Church shall also bee the
 Throne, the place of estate, and the seate of God. * The seuen
 Spirits are now before his Throne. For as I haue sayde all
 the workes of God of all times to come, & past are before him
 in his church, as present: which he will do, as the things which
 he hath done: which he hath done, as the things which he now
 doth: that which he sayd was to come, was the same that was
 done. Neither is there any power that can do any thinge othe-
 wise then he hath spoken. And that the matter may be more ap-
 paraunt I haue said that vnder the word heauen the Church is
 vnderstoode, which from the beginning of the scripture, to
 the end shalbe manifest to any man: But because as it is sayde
 in the beginning of Genesis, to the creation of the world, the cre-
 ation of the church is likened: and of all actions and Workes,
 which God therein was to bring to passe in al ages of the world.
 Therefore cap. 4th. of Isay, the workes which god brought to
 passe are said to be created, & as the heauen turneth: & denieth
 tymes

* 7. Spirits

times in the number of seuen, as there are in heauen seuen rulers: So þ church hath run out through seuen seasons verpured or brought from the seuen foldworke of the spirit of God to her perfection. And that commeth to passe that we may know God the creator of heauen & earth, in the worke of þ spirit of god in the Church, which thing is often the holy scriptures do earnestly perswade, both because he which created the church, created heauen, & earth, he which created heauen & earth hath wrought al things in al ages of the worlde: he which deuided þ heauen by seuen rulers, & time by þ number of seuen, hath also deuided the church in þ seuen works of the spirit of God, & in þ seuen Ages of the worlde, & whereas þ is shewed in the first chapter of Gene. the same is now here shewed by Iohn who closeth by all the holy scripture. Wherefore as cap. 1. Gen. al things are set oute to be don in þ seuen ages of þ worlde: So now are confirmed to be finished, & þ the beginning & the end is al one with God, & þ al things as I haue said, are to him present, & before him: as wel þ things which are to come, and which were earst don, as the things that are don. And because I haue said that the creation of the church Christs spouse is likened to the creation of heauē & earth. which might & power of God, & his workes and actes we se perfect in þ holy scriptures in þ churches of the seuen ages of þ worlde, we ought to know þ same & the same things in þ creation of þ heauen and earth: in maintaining ruling, & gouerning them, and that whatsoever in them is done and perfected, is done and perfected by the holy Ghost: and that all creatures are before him, and nothinge is hydden from his Eyes, that it may not bee knowne: for hee it is that numbereth al the stars, and calleth eueryone by his name: that no man, nothing vpon the earth, no thought can be hidden from him. Where-
 vpon the Deuines shal climbe by to *the frame of Heauen: & to the order thereof: they shal mount also to the state of Angels and shal see many things besides them that I haue spoken, & shal be able to reason of many things, they shall also ascende by to that euerlasting Paletye of the Father, where they may beholde the fountayne of all thynges. I may not handle those things, but only to note the things that concerne the Church:
 that

* The perfection
 rance of the
 truth.

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that all people may knowe in holy history by those things that are scene created by God. Which by him are brought to passe in all ages of the worlde, that hee alone is the true God, & Iesus Christe our onely true Lord and Paister, who by his holy spirite hath made and brought all thinges to passe in Heauen, in Earth, in h Church, and euery thinge in euery of these: and that there is no other God, nor hath bene, nor is to come. And that is the reason why Iohn sayd, not from the holy spirit, but from the seuen spirits: to the ende that besides that power of the holy Ghost working all in all, and in euery one of h ages of the worlde, Iohn may earnestly auouch, that the Lawe and doctrine was to haue bene acknowledged in h spirite of God, and not in the proper motion of the Pope, and wilfull desire of tyrantes: that sanctification, righteousness, and remission of sinnes is to be asked for in God the Father and Iesus Christ: that h truth in all controuersies is to be sought for, not in their ignorance, but in the worde, which God hath spoken by his spirite in his seruantes, this euerlasting S pirite that shineth in the words of the Father, and in all the holy scriptures was signified in the Pillar of fire, whereof it sayd in Exodus, and the thinges that are there spoken may be applied to this place. Therefore wee ought to knowe neither Antichriste, nor any other God vpon earth, that can doe whatsoeuer he will: as Pope Pius quintus boasteth of him selfe. But hee is God, yvwhich is, and yvwhich was, and yvwhich is to come: and which in the seuen ages of the Worlde hath alwayes, and at lengthe brought all thinges to passe, as he appointed he would do from the beginning. Hereupon those thinges are to be considered: The Pope is either Christs Vicar, or Antichriste: and wee must necessarily conclude that he is one of these: * If the Pope and Papistry continue, no doubt the Pope is Christs Vicar; but if hee be expelled, hee is Antichriste. And if his state may bee sayde to be chaunged, as it often came to passe in h high Priest of the Iewes, who therefore was not sayd to be agaynst God; and that there may be a chaunge of the state in the Church that the Pope may not be Antichriste. I aunswere: If there bee a chaunge in the Church, that it shalbe agaynst the Popes will, and agaynst

*How to find
Antichrist.

and against his iudgement. Therefore he shall not be a
 Prisoner if a change shall be made, it shall not be into the war, but
 into an other, and the contrary: If he be expelled much that pe-
 nishment that the Synagoge and Ierusalem desire, yet shall
 then be conuicted not to be Christs Tear but Iurichall: mo-
 is not, which is, and which was, and which is to come. For he
 not done what he would, and in what he would, he would not
 he is able to do: that when his will shall be, and his purpose
 broken, he shall be found an Enemy to God and Iesus Christ.
 But the salutation is let come from the holy Ghost, because
 in the first state God the father of all was only knowne, and the
 sonne was only promised, and when the son came, then salu-
 tion was sent from the Father, and the sonne promised the ho-
 ly Ghost. And although he came upon the Apostles, and in them
 and others, as also from the beginning he hath wrought in all
 beleeuers. For his solempne coming was not yet in the world
 with all beleeuers. But because Iohn wrote the things that cer-
 tified the solempne coming of the holy Ghost, and the things
 which he wrote were to be opened in the communion of
 his Church: I therefore thinke that he sent Grace, and Peace
 from God and from the holy Ghost, and from Iesus Christ,
 and after ward we must seeme to do the like, to shew the so-
 lempne coming of the holy Ghost is manifest who as a heire
 was promised before he was borne of the Virgin Mary: & he
 aluaynes hath wrought from the beginning all the wonders of
 G D in all beleeuers, and which oughte to knowe that hee
 was one with the Father and the Sonne, that salutation is also
 not to be sent by him. And in the holy Scripture he hath let
 downe seuen Spirites, to the end that all thinges might be
 fully bee marked which were spoken of before, and shall bee
 spoken of in the whole Booke concerning the number of se-
 uen, wherein the Worke and Power of G D may bee
 knowne in all the thinges that were spoken of as in all the
 Worke of the Goodell Paul, both acknowledge the Power
 of God in those which beleue, and are saued,
 And from Iesus Christ, which is a sayisfull VV itnes.

In this place the holy ghost is set before I son, because I think
the holy ghost comprehendeth the whole course of times, and
ages, as we see in cap. 1. Gen. and oftentimes elsewhere, & I holy
ghost seemeth to be entered into the second state of the son after
the ascension of Iesus Chryst into Heauen: that he ought also
to be allowed as God: & because in the second coming, chryst
seemeth againe to be humbled, that he is crucified againe in his
members: and his passion shal be begun before there bee a
revelation of his raptling in his members, that he may bee the
conquerour of Antichryst, & of wicked kings of the earth: which
things Iohn here repeateth, and sheweth before he commeth to
the declaration of his visions, as though also. Dre verliker the
cause why he hath put the sonne in the thirde place, and setteth
him out first in his second coming, as he whiche suffered in his
body before he suffereth in his members: & which afterward a-
risseth in them, & speaketh aloud, I am α . & ω . This I thinke
to be the very cause why in the third place the salutation was
sent from the son, they which haue a respecte to the coming of
per of men would say perhaps that the son is put in the thirde
place, because there followeth of him a long narration, and of
his Church, & the discourse is continued from that which is set
out touching him, & is afterward declared. And that Iesus
Chryst is the son of God, al they that abide in God do confesse
as Iohn saith: that also Iesus is Chryst, no man will denye but
Antichryst, and the wicked. And touching Iesus Chryst I Son
of GOD I am not in this place to speake more then Apostles
haue sayd, who haue instructed all to the faithful. It followeth
that we consider his assigned termes, in the which with I faith
full there is no difficulty. For they know that Chryst is I way,
the truth, and the life: & that he hath opened vnto vs al thinges
which he hath heard of his father: and that the Gospell beareth
witness of the Father, & maketh full in him all the holy Scrip-
ture. For cap. he is said to be the Lambe, which openeth the
booke, & leueth the seales thereof: they knew also that he rose
from the dead, that he might raise vs from the dead, & bring vs
to euermouring life. They knew that he was Chryst the Messiah
and the

of the king of kings, the truth of which thing Christ examined by these times, when he saith to the Iewes: Hereafter you shall see the son of man comming in the cloudes of heauen, wher he shall iudge the world, & alone shall be appointed a king of kings, & a Monarch in the whole world. They knew also he be loued of, because he died for vs, & washed out sinnes with his blood. And if there be any that know not how he hath made vs kings & priestes to God & his father, as Peter hath signified, they shall know it in the third state: & perceiue it by experience & the thing it self. The faithfull likewise beleue that he will come: yea they will perceiue he is already come, & hath begun the worke of his second comming. For as the Apostles before the resurrection of Christ knew not what should come to pass, When hee preached & suffered: but after the comming of the holy ghost they knew. Likewise now it cometh to passe, all men see the worke of preaching, & troubles of war but few know the Christ now preaching & suffering: which they shall know hereafter: & euery eye shall see Christ is again crucified in his members: & all tribes of the earth will accuse themselves, & be deuced, when they know it to be come to passe euery where that they make Christ again to suffer in his members. All men shall understand this. But it is not sufficient so to understand, but they ought to know that those assigned termes are so appointed to Christ, that they being taken a way are also understood by Antichrist: who is a false witness. We misse heareth he is God & sitteth in Gods chaire, & is conuicted to be false in Ezech. cap. 28. He saith he is the highest Priest, & the

Ezechiel. 27.

he aunswere that he is not under the Lawes, hea turneth and
 saith: God is to his pleasure & profit: he constraineth whā
 he can to sweare to him, that he may make þ things his, which
 belong to God & Iesus Christ, & occupy his place: that he may
 turne to himselfe the glory and honour þ is due to God alone, nei
 ther doch he beleng Christ wth Christ him out of þ pyramy, but
 þ he wil have it in the world for ever. Against all these things
 Iohn doth often repeat the assigned termes of Christ. But be-
 cause many saw, & knew the wicked actes, & errors of the Pope:
 & likewise many men, & the Prelates themselves saw þ many grie-
 uous things are spokē against the In the Apocalips, & yet þ no-
 thing was don vnto the after a thousand yeres: to thrust the frō
 their state, they skorned Iohn with his reuelation, & turned his
 wordes to a proverbe. For whē they wil them any thing þ shall
 not come, they say: they say þ it is Iohns shortly. But Iohn,
 to whom it was shewed, answered in one word. Euen so, or tru-
 ly so, certainly. As if he should say: Gamay yee, speake yee a-
 gainst, & skorne yee as much as ye wil: these things must of force
 come to passe. Amen. & so it cometh to passe, euen as þ Lord
 hath spoken, that the godly may be deliuered from Antichrist
 & receiue Christ to be their king, & þ the wicked & skorners may
 be destroyed. Whereouer in these assigned termes & repetition is
 to be considered: neither must we say that þ Jewes do delight in
 repetitions, but as much as lieth in vs we must forgiue þ misde-
 rites in our minds. First it is said: which is a faithful witnes, þ
 first begotte of þ deay, þ Prince of kings of þ earth: these things
 are so said of Christ, þ they may be referred to the time þ Christ
 was on earth, & to þ three states also. When the son of God was
 Iene in flesh: & after ward it was said of him, that he was a faith-
 ful witnes, the first begotten of the deay, & the Prince of kings
 of the earth. But these three members, or assigned termes are
 thus also deuised: that Christ may be called a faithful witnes, be-
 cause as the creation of al things is attributed to the Father, &
 bringing of al things to effect to þ holy ghost. So al þ words of
 þ holy scripture are attributed to þ word of God, & the soune of
 God: & so the son may be called a faithful witnes: for what so-
 euer he hath spoken in al the holy scriptures is truth, & they are
 proued

proued to be true by their euenes: which shall lie open to the
 world in the third state, & so these words a faithfull witness take
 to them the first state, & in the son of god al things are declared
 to be true in all the holy scriptures vntil the end of the third state,
 because he is the true Prophet promised cap. 18. Deut. as the Deut. 18
 Pope is the false Prophet. And whē he is called the first begotten
 of the dead, this is referred to the second state, when Christ
 bring dead rose from the dead, & brought to passe, that all belee-
 uers should rise to euerlasting life in him. Although hee were
 alwaies accompted of the faithfull. The Prince of Kings of the
 earth: yet in the third state, it shall be manifest to all men in the
 whole world. And whilest Iohn would by these geue glory, &
 honour to Christ, he after a sort repeateth the same & sheweth
 that those things are made commō to vs, which belōg to christ,
 whē he saith: *Vnto him that loued vs, & washed vs frō our
 sins in his blood, & made vs kings & priests vnto GOD
 his Father.* He also speaketh here of the things, which like-
 wise may be referred to the second state, & afterward in like ma-
 ner to the three states euery member may haue relation, that the
 loue wherewith the son of God loued vs, may now bee vnder-
 stood also to be bestowed vpon Adam, (who saw the dayes of
 Christ) & afterward vpon al his seede. Which loue doubtlesse
 was most manifest at his death, which he suffered for the sinnes
 past & to come. And that he washed vs frō our sins in his blood
 when he perfourmed it at his death, he washed also, as I said the
 sinnes past, which was signified in the first state by the blood of the
 beast killed in sacrifice: because without blood there may be no
 forgiveness. That he made also kings & priests vnto God: albeit
 Peter doth say he was perfourmed in the second state, yet it was
 signified in the kings, captains, & priests of the first state, & the same
 did appertain to the faithfull of the same first state: & in the third
 state it shall be obtained without shadowes, & without contentiō w-
 tyants, & Antichrist. Wherfore by these 3. members, & by the three
 for most we see that there be fixe assigned termes geue to christ,
 which belong to fixe ages of the world, the seuen assigned terme
 is added, when it is said: Behold he cometh with Cloudes &c.
 which seuen assigned termes answer the seuen workes of the ho-
 ly ghost, & the states, first, that we may know the son of god: as Iohn

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sayth in the end of his first Epistle of Christ. This is the true
 God and euerlasting life. Furthermore that he is one with the
 father, & the holy ghost, then after þ in the laste chinges are
 giuen vnto vs which belong to the father & þ holy Ghost. Of
 which thing I am to speake no more, Let it be sufficient for me
 to touch the meaning of the history. It shalbe þ part of diuines
 to open and reason of further matter, & for this Iohn seemeth
 to haue said that the honour and glozy is to be giuen to Christ
 who is god, & hath perfourmed the chinges that are spokē. Like
 wise we must haue consideration of þ which is put in þ scrūtch
 assigned terme. Behold he cōmeth &c. that it is deuided into
 the mēbers or branches, that hee is to come with cloudes:
 that euery eye shall see him, and they which tormented him: þ
 all the trybes of þ earth shal waile before him, that is, for those
 chinges which haue hayned vnto him. What is mēt by the clou-
 des, I thinke þ it is shewed vs in the beginning of the 14. chap-
 ter, where it is sayd: Behold the Lamb standing vpon 120000 Si-
 on & to him a hundred & foure & forty thousand. Wherefore by þ
 clouds I mean prechers, as it shalbe shewed in þ same chapter,
 where it is said: Like to þ Co of mā sitting vpon a white cloud. I
 mean also þ beleuers, & the þ sight in þ defēce of þ gospel, as we
 may se in þ 19. chapter of May. Wherefore whē he is said to come
 in cloudes, þ holy ghost, & christ himself to come in spirit is signi-
 fied, who ag ain sette þ forth þ gospel by his preachers: & wil pu-
 nish þ vn:el:uers & skorners w an iron rod. See þ same in Luke
 cap. 21. when it is sayd. And euery eye shal see. Christ is signi-
 fied thereby to be come in his members. It ought els bee to be
 understoode besides, the euent shal tel it. And when it is added.
 And shall wayle before him, there is declared a reuokynge to
 Christ, and to one God the father Almighty discovered to the
 whole world in Iesus Christ. That we now conclude þ mea-
 ning of those chinges which I haue here spoken of Christ when
 Iohn maketh men attentue, and declareth that Christ is pre-
 sent, saying: Behold he cometh with Cloudes: those assigned
 termes brought against Antichrist are hereby signified, and the
 false opiniōs which haue bē had touching Antichrist, & haue at
 this time, are signified now to be taken away: when Christ shal
 deale with his iron rod, and his conuining shalbe opened: & hee
 which

which is known of many not to be God, nor take as God, may now be knowne and taken. Wherefore he shal then cry out: I am α . & ω . & we shal witness also that he sayth truly of himself: I am α . & ω . & he is: which is & which was, & which is to come. I am α . & ω . the beginning & the end saith the Lord.

We are warned in these words, & the misteries in the former assigned termes were to be considered in & which Iesus chryſt himself is brought in to preach & utter aloud of himself, as when he came in flesh, he spake with a lowd voice: I am & light of the world. He wil then cry in his preachers, & open the misteries & were written of him in & holy Scripture. But before I speake what he seneth to me to utter so audibly: I thinke meete to expound these thre members or branches, as wel as god will geue me leaue. Elsewhere I said & & Hebrew tongue was attributed to & state of circumcision, which expounded the things & belong to & father: the Greeke the things & concerne the son: the Latine & things & appertain to the holy spirit. Now then we not only be cause Iohn writeth in Greeke, but for & he speaketh of the so vnder a mystery of letters, doth chiefly vse the Greeke letters, and calleth Christ α . & ω . I wil say then & this member α . & ω . doth contain the mystery of the son, the beginning & the end of the holy ghost, which is, & which was, & which is to come almighty, of the father: notwithstanding also these are one wth another, & common among themselves: & therby we may know & & things which belong to the father, & the son, & the holy ghost are geuen vs in Christ: & we haue in him the father, & the holy ghost: & in him, we haue him, & the father, & the holy ghost: & he is in the father & the holy ghost in him: & the father, & the holy ghost is in him: & that he is very God with the father and the holy ghost. And when he shal be in vs, we shal haue also in him euerlasting life. And we say & it is the peculiar assigned terme of the son, & he be α . & ω . because he is & word of & father, & goeth not fr^o & father as & word in m^an goeth not fr^o m^an reason. But & word of god, & the word of man is not all one because the one being uttered tinneth away, vntill it bee written, and the other is all one wth him, of whome hee is the Worde. Likewise it containeth in it the reasons of all thynges, and whatsoever may bee spoken & written. Likewise it is al one that any thing by gods word

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word be told, & commaunded, & y^e same sal out, & come to passe,
 wherfore he y^e is α. & ω. is al one with y^e father: doth cōtaine in
 him al Ideas, & formes, al natures, & al vertues of al creatures
 y^e son of god is y^e bynger to passe of al: what things soeuer ther
 be, they are in y^e son of god. The peculiar assigned terme of the
 holy ghoſt is, y^e he be y^e beginning, & end: which may appere by
 those things y^e were spokē in y^e leue spirits, which are before y^e
 throne of god. The peculiar assigned terme of y^e father is to be,
 which is, & which was, & which is to come: as it hath ben sayde
 before. By y^e meanes then as the son of god is α. & ω. y^e word of y^e
 father, he draweth into him y^e which is proper to y^e holy ghoſt,
 he be y^e beginning & y^e end. For whatsoeuer is made, is begun &
 perfected by y^e holy ghoſt: y^e is said to be begun by y^e father, & to
 be don & perfected by y^e holy ghoſt. He draweth also into him y^e
 which is proper to y^e father almighty, to be, which is, & which
 was, & which is to come almighty. For y^e things y^e were created
 by y^e father in y^e thre states, are vnderſtoode to be commaunded by y^e
 son. Wherfore as to create is attributed to y^e father, & to bring
 y^e worke to passe to y^e holy ghoſt. So every thing is vnderſtoode
 to be created & made perfect by y^e word. Wee hath created, crea-
 tet & wil create al creatures of al times, & y^e father workes y^e
 holy ghoſt accōplisheth, hath accōplished, & wil accōplish all in
 al, y^e perfection & power may flourish, & worke in al things crea-
 ted, & made, & his realō, & forme, & his own nature ſuch things
 created & made, & in al things working. a certainfoore cometh
 frō y^e son, hath come & euer shall come, as in every thing crea-
 ted there is a certain thing, a certain operation, & a certain na-
 ture: & there is nothing wout a certaine substance, a certaine
 forme, & a certain power: So is there one God, ons forme, one
 power & vertue of al things because al things are of him, & he
 cā be of nothing, who alone is y^e euersallling god, & al in al. The
 he which is y^e son of god α, & ω: y^e forme of all creatures, doth
 frō y^e beginning to the end continue to be the fourme of al thin-
 ges hauing fourme which haue bē, are, & shal bee. And because
 euery forme which also is endued with a certayne vertue, is in
 a certayne thing: the forme of God which is the fourme of
 all, beinge in all doth byng & carry wyth him all thyngs crea-
 ted

ted, & is in all thinges a forme, vnto the ende of the creation of thinges he bringeth and carieth with him all thinges and euery thing through a certayne Power, and Might, geuen him according to a certaine forme taken of him selfe. So the Father, carrieth all thinges which he createth, being endued with a certaine forme & vertue of his: so the holy Ghost is euer doing in al & singuler things created, & endued with a certaine forme. As now one selfe same thing is not but of his matter, forme, & of his owne power: so the Father, & Sonne, & the holy Ghost is one selfe same God: as thou knowest those thre thinges being leuered to be in nothing; and deuident them in reason: So thou knowest the Father, & Sonne, & the holy Ghost to be 1. God, and one God to be the Father, & Sonne, and the holy Ghost. Wherefoze we knowe the sonne of God to be one with the Father, & the holy Ghost, & as the Father, and the holy Ghost hath alwayes bene, so is the Sonne euerlasting. As the Father hath created al, the & holy ghost perfected al, so al thinges are formed in Christ: and chiefly all belceuers are formed the sons of God in Christ, & borne anew to obtaine in him the euerlasting lyfe of God. Truly as these thinges are considered in the whole course of times of the world & are seuerally to be seene in the 3. states of the world, in the lawe, in the Gospell, & in open Prophecy: in such sort as the thinges which belong to the Father, may be knowne in the Lawe, the which belong to Christ in the Gospell: the which belongeth to the holy Ghost in open prophecy: also in such sort as when the Father created the beleuers in the promise, & the lawe, he created them also under the Gospell, & open prophecy: in such sort as when Christ fashioned the chyl dren of God in the Gospell: in such sorte as he euer fashioned or formed Gods belceuing chyl dren through the euerlasting Gospell, under the promise & the lawe, likewise in open prophecy: and in such sort as when the holy Ghost in open prophecy bringeth forth the frutes of the Spirit in the created chyl dren of God, hee hath also brought them forth in all under the lawe & the Gospell. And here againe I may bring conclusions of one God the Father, the Son, & the holy Ghost, and the which most of all is he to be understoode, & treated of Christ: the in him we may knowe the at once wee haue the Father, the Son, & the holy Ghost: and that his gyfts are geuen vs all at once in the 7. age.

I may also reason of many thinges concerning the Lawe, the Gofple, and open Prophecy: but nowe chiefly I will fpeake of thofe thinges, that the Sonne of God hath alwayes ben with þ Father creating all thinges in all ftates: with the holy Ghoft brynging all thinges to paffe in all ftates & ages: almighty with the Father and the holy Ghoft: and therefore nowe to caft our Antichrifte, and to ouerthrowe the kingdome of Satan, þ we may haue the goods which I haue fpoken of, the Father, the Son, & the holy Ghoft in their Giftes: the knowledge which þ Prophets and Apoftles had: that we may liue vnder his kingdome to haue in him euerlafting life & fuch like thinges, which Chryfte (touchinge himfelfe) preach'd in his reftored Church by his Preachers, difclofing himfelfe to bee him which is α; & ω; the beginning & the ende: vvhich is, and which was; and vvhich is to come.

I Iohn your Brother and companion] When the Apoftle, & Prophet hath declared that the thinges were fignified vnto him by þ Angell from Chryft, which muft fhortly be done being deliuered by the Father vnto Iefus Chryfte to be difclofed to the feruaunts of God & Iefus Chryft, in the Reuelation he was driuen of neceffity to put to his name, leaffe fo great a Prophecy fhould come abroad without a certayne Authoꝝ, and authoriety: namely amonge fo many harpe & feuerẽ Judges of other mens doing, which were then & afterward. When moreouer after the maner of an Apoftle, hee firft letteth downe þ falutation of a man fent from Chryft, & from God þ Father, and therein after the maner of an Apoftle, & Embaffadoure he openeth his name. Now at fuch time as he beginneth to tell what þ Angel of Chryft had fhewed him, his duty was to fet downe, to beare witnes of the thing which he fawe with his eyes, and heard with his Eares, aswell foꝝ other caufes, as eſpecially becauſe he fawe that his name, and his Reuelation fhould come in fufpition. In his Epiftles we reade not his name, but of Elder, oz Embaffadour: becauſe he telleth, and fpeaket þ which other Apoftles, & their ſchollers did preach, & he is fufficiently knowne to haue ben þ authoꝝ of thofe Epiftles: but when hee fheweth feuerally from other thinges þ Prophecy of great matters, he

ters, he was after the maner of a Prophet, to set downe not his name, but also to repeate it. For I say in the beginning letteth out his name, saying: The vision which I say the sonne of Amos sawe, after ward Cap. 2. & 13. hee repeateth the same, & oftentimes afterwarde, I say the sonne of Amos. When Ieremy entreteth into his Prophecy he sayth: the words of Ieremy: he oftē repeateth in þ whole booke, the word þ was spoken to Ieremy. Ezechiel also repeateth his name, & in the whole booke he repeateth þ it was sayd to him, O thou sonne of man. When Oseas doth first set downe his name, he repeateth it three times, saying: the word of the Lord came to Oseas: the beginning of þ speech of the Lord in Oseas: and þ Lord sayd to Oseas. Which repetitions are not made without a great cause, when the Prophetes myndes are to bring forth a sure testimony: when they signifie otherwhiles Christe preaching, otherwhiles Christes ministers that should be in þ times to come. As for example: Oseas becommeth himselfe meaneth Christe: when it is sayd in Oseas: and Preachers of our times: when it is repeated the third time to Oseas. Ieremy meaneth Luther, & others struinge against the Papacy, alwayes repeating þ they speake þ word of God, the word of the everlastig Gospell, and þ Christ may bee shewed to speake in them: the name of Ieremy is repeated, who speaketh the word þ was uttered to him by the Lord: that lyke wise those Preachers may be understood not only to speake þ word of God, but þ it is Christ þ speaketh in thē. In I say there is no so often repetition: because þ beginning of þ Prophecy of I say doe signifie þ beginning of preaching taken frō Sauonarola, which sawe afterward defended unto Luthers time. Euerie where in Ezechiel is repeated: the son of man: because now when warre is made, many men of hable estate doe repute the things which the Prophets spake of concerning þ whole troubles of þ world to come. Oseas for a great cause doth thrice repeate his name in the beginning, as I there sayd: & likewise I thinke þ Iohn for the same cause repeateth his name thrice in þ beginning. & first he putteth his name before, whē he openeth þ he signifie thos things which must shortly be done. Which doubtles are obtained in Moyse, & þ Prophets: after þ maner

of prophete vppon the adding of his name, he sendeth Grace, & Peace, as the preaching of the Gosple did sende in the thyrde place hee addeth his name goinge about to speake the thynges which hee saue, and to conre; and vppugeth as it were the Father, the Sonne, and the holy Ghoste to witnesse, wyrteth the thynges which Moyses, which the Prophetes, which Chyrste haue spoken of: wyrteth the thynges which hee receaued from Chyrst, which were to be canualed in the Churches, and reasoned vpon untill the seconde coming of the Lord, which were to be disclosed by their euents or falling out in the Lords seconde coming; when Antichriste shoulde cause afflictions, like vnto those that IOHN had when the Mystry of Iniquity was a brewing. He termeth himselfe the Brother of others, to shewe the vnity in one Church euen from the beginninge hee addeth also that hee is theyr Partaker of Affliction, which shoulde continue untill the destruction of Antichriste, and that he is their partaker in the Kingdome of Chyrste, which seemed to be oppressed, and yet all the world shall embrace it. For when Messias came, the kingdome promised in h Prophetes came, which when the Apostles knewe, they sayd to Chyrste after his resurrection from the dead: Lord when wilt thou restore the kingdome of Israel? For when they had the King, they might well question with him about the restoring of the kingdome of Israel. But place was first to be geuen to Antichriste, and the seconde coming and the thirde state was to be looked for; and therefore sayth Iohn that he is partaker in the patience, and looking for Iesus Chyrst. These wordes of Iohn are easie, & playne, but yet in such open wordes there are wot oftentimes to lie misteries hidden. Wherefore I thinke the time will come when the communion of sayntes shalbe, that out of these wordes some mystery is to be opened, and some thyngs also which shalbe all one with those thynges which are in the olde Testament, concerning the kindred and names of the children of Israel. God woulde not at the firste open all thynges to all men, but onely to certayne faithfull seruantes of his: as for the common people hee opened to them his secretes by litle and litle. For when Adam had knowle all thynges in the beginninge, hee betrayed the Gosple, and made

and made

and made

and made

and made him self Equall with Chyſte: the ſame haue they
done, and they doe which follow the example of the firſt Adam.
Chyſte came, and opened the Treasuries of Myſteries, and of
Godes myſebome, and knowledge, which the Dyſciples of the
Apoſtles had receaued, many of them deſpised the Gifte, and
made no reckninge of Paule in reſpecte of them ſelues, & they
which deſired the Soueraynty in the Church, did not admit
Iohn & Euangelist. Yet Paule ſtoutly reſiſted: but when Paule
died, Colours entred in: Antichriſtes entred in diſſimling the
Giftes, and making themſelues Chyſtes. The Goſple was
preached, and the Apoſtles attained to & Gifte of the know-
ledge of the Goſple: while times paſſe away, they forget what
they receaued: they make thoſe thynges their owne: they will
not be called Apoſtles but Apoſtles: and euery one will be a
Lord in his Church; and will heare neither them, which are
of his Church, nor them, which are of other Churches: Where-
fore there aryleth a Diuiſion, and Separation, ſo that it is no
more a Church, but a Tyranny. Chyſte with draweth his
Gaude full of his Giftes; they ſecke to marſhale them: So-
ueraynty: and whyleſt euery one doth ſo the Seedes of great
Trouble are ſowen: Wherein the faythleſſe and the Proud
ſhall bee punyſhed. Thus I ſay, not to the ende to reprove
any man, who am not able ſo to doe: But for the tymes to
come: that all may take heed, that they take not vppon them
that which belongeth to Chyſte and the Church, being war-
ned by the Punyſhement whych they and the Papacye doe ſuf-
fer: That euery one may ſhewe hymſelfe the Myſtrey of
Chyſte, and not Chyſte hym ſelfe. And to returne to my
purpoſe, if I haue ouerſhyped any thyng in theſe wordes of
IOHN, and in other: The tymes to come ſhall make up that
whych lacketh, and ſhall open other thynges beſides.

*I was in the Ile of Pathmos for the worde of God, &
for the witneſſing of Ieſus Chyſte.*

Hee whych called hym ſelfe a Brother in Trouble, and
Patience, ſayth that hee was in the Ile of Pathmos for the
wytneſſing of IESVS CHRIST.

*Cap. 5.

*Cor. Cap. 5.

Sabbatum.

There besides other things in his heart, was he sorrowful his affliction: wherein he seemeth to signify also the banishment of his brethren that should be until the overthrow of Antichrist: because they profess Christ should be persecuted by tyrants, should be persecuted by the Papacy, & he drave to fly unto desert places, as it shall be said: & at length in the coming of the Lord to be lead into the captivity of Antichrist. It is manifest not only of the Prophets, but also of the Apostles to take things to come to them selves: and in a present matter, exhorting them that are present to watchfulness, declareth the watchfulness of the things to come. So also James, Peter, Iohn, & Iudas, deale more plainly, as the interpretation shall teach. Neither tyrants, nor the Pope can away with them the handle of the word of God truly, & preach Christ as he ought. Therefore will he deliver them to be banished, & afflicted until Christ come againe as a deliverer from Antichrist, as he was a deliverer from sinne.

I was washed in the Spirit on the Lords day, on on the Sunday. The Sunday is remembered, as I thinke, & it may be shewed by which five dayes were past being the six dayes given to Elias, the seventh day, which shall be the Lords, it should come to passe & all should knowe the vision, which Iohn sawe firste here, and every thinge that therein is coneyned together with the whole Prophecy.

And hearde behinde mee a greafe voice as it were of a trumpet sayinge. I JOHN going in hand to write the things to come, heard Christ speaking behinde the things which he had spoken in Moyses, in the Prophets, & in the Apostles concerning the things to come. Great was the voyce of Christ in all the Fathers in whom he spake the selfe thinges as it were in a trumpet of a great length: that the voyce of Christ in all the Fathers, Prophets, and Apostles may be shewed to be one and to have tolde the selfe thinges, and that it is sayd to the ende that all thinges to come which Iohn both treat of, may be considered to have bene spoken of even from the beginning of Prophecy: and that we turne out minde & eares backe considering and hearing the wordes of all the Prophets, and Apostles, all which have expounded the thinges which heere to we have

seene in

Went in the Church, and whither he set to be brought to passe to
the Lordes second coming. *I am α, & ω: the first, and the last.* These wordes, & the
whole vision which followeth, are found to be spoke, preached
and writen before: as in the 44. Cap. of Isay. Christ is brought
in, who speaketh with a loud voyce: I am the first, & I am the
last: and before he sayeth: Before me nothing was formed, and
after mee there shall not be. And the vision of the seven Can-
dellsticks is described aswell elsewhere as in the 4. Cap. of Za-
chary, in the Candelsticks, & the seven Candles, and these two
places were alleadged, in the which þ things which Iohn saw
he heard behinde him of the sonne of God in þ Prophets. But
Christe in this place repeateth which he spake before of him-
selfe; and is brought in againe. Antichriste his soderary, and
against tyrans making themselves Christes, speaking alowde:
I am α, & ω: the first, and the last: so that in these two mem-
bers Iohn comprehendeth all that he is to write, and þ which is
in Christe, and cannot be in Antichrist, as the first vision shall
shewe. As all things which are extant, are signified by letters
so the sonne of God is the forme and proportion of all things of
all seasons. Likewise man is he þ knoweth letters, that read-
eth, that speaketh, that numbrieth, but all men from the begin-
ning of the worlde vntill the ende haue of the sonne of God, that
they are partakers of reason, that they haue the things which
belong to man, that they doe, & performe the thinges which be-
long to man: likewise þ they do, and performe the things which
concerne Gods children, in that sorte wherein they are the be-
leeuing new-begotten sonnes of God: that the angelicall crea-
tures also haue from the sonne of God that which they under-
stand & do. The forme, & proportion of the state of the Church
and of all Gods people continuing euen vnto this day, & establi-
shed in euerlasting life in heauen is had, and for euer shalbe had
in the sonne of God alone. And that commeth to passe through
the euerlasting Gospell preached to the first parentes, and con-
sequently to all the beleeuers of all ages: in which euerlasting
Gospell we are created, formed, and made the perfect children
of God; euen as by the same Iesus Christe shole thynges are
created

created, formed, and made perfect which are in heauen, and in earth, visible and inuisible, and are all reconciled by his blood. And he is the first and the last in whom all beleeuers are Predestinate, and Glorified: in whom all the saythfull are borne & brought to euermlasting life: hee is the beginning & the ende of euery Creature: without him none haue the life of Gods child, byen: Hee euerm liueth, and not as other men doe that dye in euery age. Wherefore it is sayd of him: His Lyfe is the Lyfe of all Ages: before the Mountaynes were made, or the earth and Worlde had their Foundations, from Age to Age hee is our GOD. If now hee bee GOD, and so the Lyfe of Christ doe touch all tymes: and that hee bee our euermlasting Priest & King: the Pope as a tyranne doth in vayne take vpon him the Priesthoode, and Popdome of him who abydeth for euer: and the kyngdome of that Kyng who abydeth for euer, in vayne hee taketh vpon him the creation, forming, and perfection of y saythfull: in vayne hee attributeth to him selfe the purgation, and remission of sinnes, & such things as are in Christ alone: in vayne, hee taketh vpon him the Government, and fraiming of the state of Gods people grounded vpon certayne lawes, ordinaunces, & worshipping of his owne inuention, which oughte to be done onely accordinge to the set rule of Gods worde, for those things are his y built the world of himselfe: he created al, and into himselfe he draweth all: nether was there any before him, to whom the chiefe rule or Pryncipe is due, nor shall there be any after him y may succede him. Wherefore the Pope and the tyrann shall haue nothing to doe with Christ, nor any thing which belonges to Christ seemeth to be due to him, hee shall not be hearde, that hath sayd in his heart: I will not be removed from Generation to Generation.

That which thou seeest, write in a Booke, and send it to the seuen Chyrches.] These things being heard, and scene by Iohn touching Christe, are written in the Gospell and the Prophets: and in word figure they were shewed to him for our sake: that we may knowe our God to bee the true GOD, and Christ may be knowen the Sonne of God: for he is God that telleth what shall come to passe from the beginninge. & these things.

things are written to answer them that are written in the
olde Testament even from the beginning of Genesis and to be
a conclusion of all the holy Scriptures: of the seven Churches
it hath bene spoken before, and shall be spoken in the 2. and 3.
Chapters.

And I turned back to see who was behind me. I thinke
that the person of Iohn is here put also for the in that name af-
ter him, and for vs that enter into the third state, and if that be
firm and sure, the reason of the three folde Repetition of the
name of Iohn, and Oseas, which I speake of shall appeare: but
when we understand the time when Iohn heard these things,
we are warned by the Prophets and the Gosples to be heard,
wherein are declared the things wholy concerne the 3. state, and
the second coming of Iesus Christe. For the voyce which hee
heard behinde him, signifieth the voice of Christ, of Apostles,
and Prophets: and therefore hee is sayd to turne about to see by
voyce that spake vnto him: to see, and read the things which
were written of Christe, and which the Prophets haue spoken of.
And the hearing is changed into sight, because he had heard
the voyce of wordes of the Gosples, and seene by reading by voyces
of wordes of the Prophets: and when hee heareth the voyce be-
hinde him, it seemeth to be understood according to the place and
time: according to the place, when the Gosples was brought first
the east towards the West, and the worshiping of Christe
was remoued from Asia into Europe, according to the time,
because it made hast from the first coming of Christe in flesh
to his second coming in Spirit: the person of Iohn also is put
for vs, who while we make hast to the third state, we heare the
great voyce of Christe, to witte, the preaching of the Gosples
begun againe the second time, as it were a trumpets clang: be-
cause Christ now preacheth in his members, and preachers. And
when behinde vs we looke to the Gosples, and Prophecy we be-
holde and see the things which are nowe spoken, and done in the
Gosples, and Prophecy, and also wee see Christe to be α , & ω ; the
first and the last, who in a certayne figure is here described vnto
vs. He repeateth these wordes: when I was turned to sight
as I sayd, that the Apostle saue as he to whom these things
were.

James Brocarde

were shewed: and þe we see, who at this time turne our eyes to the Gospell, & the Prophets in those thinges which we heare. *I sawe seven Golden Candlestickes*. Let vs take þe former wordes, that all may bee brought to one sentence. Iohn heard behinde him a great voyce as it were of a Trumpet, to warne vs of thinges to come, and present, that þe voyce of Gods word in the Gospell, and in the Prophetes is great and as it were of a Trumpet, this Trumpet is stretched very far in length: therefore farre behinde vs we are to heare the voices of Gods word euen vntill the first beginning vnto the first Cap. of Genesis, & that euen from thence the worde of God in Moyles Trumpet stretched out to the Prophetes and Apostles doth sounde the thinges which belong to the Father, and to the Sonne, and to the holy Ghost, in all ages & Churches euen vntill those thinges which belong to the ende of this worlde, to the worlde to come, & to euerlastingnesse, and that Chryste is α , & ω ; who recordeth these thinges, and that he is þe first & the last, the euerlasting word of the Father in whom all thinges are created and reconciled to God þe Father, and man obtayneth saluatio. In which Chryste are all Predestinate believers, and in whom they shal haue euerlastinge a life: Neither shall there bee sounde saluation in any other as longe as the Worlde doth last, because there was none before him, neyther shall there bee any after him: neyther hath bee ceased to poure out the Songes, and Soundes of his Trumpet, nor the holy Seede doth cease to be in his Church from the first originall vntill her newe marriage in his seconde coming: Whereby wee may knowe that as longe as the Worlde hath lasted, Saluation, euerlastinge life, and the gouernment & wellframing of the Churches hath bene in noie other; as also the bringing of all thinges to passe, and the rule of the worlde. Yea rather that we may see that the word of God doth hold by the worlde in all ages. Let vs marke what Iohn saith: I sawe, sayd he, Seven Golden Candlesticks, I will not here repeate what other Interpreters haue sayde, neyther can I if I would, because I haue no Booke but þe Bible, whiche I carry with mee in Captiuitie, Neither doe I remember what I haue read in others, nor do I thinke it meete to bee

to be knowe. I alleadge, and declare that which God giueth me in my traualle. Wherefore ouerpassing that which others haue spoken of. In this first vision I will onely consioer that which hath bene spoken befoze: and as I sayd, I will aswell as I can, bying all to one sentence. The seuen Candlestickes are the seuen Churches of the seuen ages of the Worlde. The first was of Abraham, and his stocke the second of Moses, and of the established estate of the People of Israell: the thirde of the kynges, and Prophets: the fourth of the Apostles, and of them that belieue the Gospell: the fift of the Woman leuie into Babylon, and of her seede swarminge from Papistry: the sixte of new Prophets preaching of an innouation of religion, and of the looking for the Lords second coming: at which time there was that great persecution of the Albigerians: and wee nowe enter into the seuenth. According to a certayne order of the, which shalbe knowne in Genesis: the Believers befoze Abraham euen buttill Adam, come into the number of place of the 7. golden Candlestickes. And the Churches are signified in the golden Candlestickes; because they are receaued into Christs body, and enjoy the continuall light of Gods worde, and euermoldesting lyfe: and in those Churches in all ages the light of God, and Gods word and worke hath bene scene. Neither do these seuen Candlestickes onely signifie the Churches of all ages; but also the 7. Planets: for the worke of the Church in these 7. ages is set out in the worke of the worldes framing: as we see Cap. 1. Gen. Wherefore I will here bee the shoyter: because all that which is spoken there, shall bee applyed to this place: the times also of the Church are deuised according to the time of the vniuersall, and according to the turning about of the seuen dayes, that it may be shewed that he is all one which created the worlde, the Heauen, and the Earth; and hee which created and brought all chynges to passe in the worlde in all ages, and hee which hath ordered the Heauens with seuen Rulers, and according to the same hath set the alterations of tymes, hath deuised also the Ages of the Worlde, and hath parted the times of the Church by the number of Seuen. Moreover wee see in the natures of thynges, in liuing creatures, in plants, in stones,

and in mynerall things that God hath signified those things, which concerne his work in the Churches, that hereby also we may knowe that hee is our Saviour that created all things on earth: and that he which created all things on earth is he which sauereth vs, and maketh vs perfect for euermoring life which is in the soune of God. But touching those things wee ought also to see, that which is sayde in the booke of Moyses, I am thus wee ought to thinke of Christe, that not only wee knowe him to be the Lord of the Church, and the Creatour thereof in himselfe, but also of the whole world: which hee likewise holdeth by his might, and ruleth by his almighty power. John the Baptist haue yet to climbe higher, who sayde before, And from the Ieuē Spirits, which stand before the throne of God, That we may know that not only the orders of Angels do consist, and are vpholde in Iesus Christ, but that we are carried higher to the Throne of God, and doe beholde in our myndes that the heauenly vertues, and the treasures of Gods head are full in Iesus Christ: which Paule confirmeth who was rapt thither. And here seemeth an entry to bee giuen to beholde in our myndes the most high, most mighty, and euermoring God in taking those things which belong to the Church, and to the lower world, as it were shadowes: next those things which belong to the heauenly constitution, and other, as figures: then by taking those Angelicall vertues, which are aboue the heauens, as it were formes: hereby a light seemeth to be rayled in his minde, wherewith he beholdeth on euery side the 7. lightes in the house of the most high God before his Throne, & see the greater euermoring things of God wherewith to be blessed. But let vs leaue those contemplations to Princes, & Professors of high & heauenly things, who shalbe in y^e restored Church established ouer all y^e world. Those things which appertayne to y^e history of the lawe, I will prosecute as I haue done hether to: and also we shall beholde our Christe in the Church and in the world. For y^e holy history joineth these two together, that not only we beleeue the wordes of the Son of God, but also knowe the same thinges being declared to be true by y^e which he hath done in all ages of the world: and likewise by all things, or in all things

all things which he hath created in the world. Wherefore to þ
 words of God which the Son spake in his great Trumpet, as
 hath bene sayd, we shall adde vnto these two things to wete,
 all that Iesus Chyiste wrought in his Church, and the Creati-
 on of the whole world. And in these let vs consider that he doth
 vpholde all things in himselfe, and bringeth all things to passe:
 and when we attribute all things vnto him, wee vnderstand þ
 the Father & the holy Ghoste is with him, as it is sayd before.
*And in the middlest of the seuen candlestickes one like
 vnto the Sonne of man*] Here a man may see what man-
 ner of one, and howe great that Iesus Chyiste is which was
 seene in lowe and base estate: for hee is nowe seene in the mid-
 dlest of the seuen golden Candlestickes. The Son of God came
 in the middlest of tynes and contayneth in him the seuen Churches
 from Abraham, and Adam euen vnto the last men, hee I
 say, in whom all were created: who geueth light and life to all,
 and doth cleanse them with his blood. But to þ ende thou maist
 see this with thine eyes which seemeth wonderfull to bee spo-
 ken, beholde the Sonne standing in the middlest of heauen, how
 with his light he lighteneth the whole compasse of the world:
 and toucheth all the uttermost partes of heauen, and earth: if þ
 power of the sunne come to the furthest quarters: if also vnder
 the earth hee geue to thinges the power of a naturall life, & of
 great strength: howe shall not hee doe this much more, which
 created the sunne, and which gaue great light and betne to þ
 sunne, and which is the light of the worlde? If the sunne doe
 couer with his light all the circumference, or compasse of the
 world. Wherefore shall not Chyiste couer the woman, that is,
 his Church with himselfe: hee doubtlesse couered her. & of Iohn
 sawe her couered with the sunne. Wherefore shall not hee quile
 her, in whom also he knoweth the light of his life? yea rather
 Chyiste more easily draweth into him selfe the Church of the
 saythfull at all seasons, who standing in the middlest of the hea-
 uens, which he hath created doth hold them vp, & doth alwayes
 in a continuall that power which he hath geuen them. What if we
 may moue by a booke the heauens & by reason of þ greatnes of
 those thinges which lye all about him, we see this hugenes of
 the

the Heauens to be but a small thinge, I will not say the large earth: what if wee may beholde him with the Father, and þ holý Ghoſte: ſhall wee not ſee as the Prophete ſayth, that hee weigbeth the earth his 3. fingers, holdeth all the ſea in þ hollow of his hand, and with his hand breadth doth meature þ Heauen: But let vs leaue this to Diuines, and let vs conſider what may be ſeene with þ eyes. By the 1. Chap. of Geneſiſ we know that by the ſame word of God þ worlde was created, and all thinges in the worlde were brought to perfection. As Chriſte is then in þ middeſt of the which he hath made his kingdome, or inheritaunce, & is in the middeſt of his Church, ſo he is in þ middeſt of the worlde, and of all creatures þ are in þ worlde. As he couereth the Church w himſelfe, and he with her is couered: ſo he couereth heauen with his light, & is couered with Heaue which he carrieth about him. As he with his vertues doth decke his Church: ſo Chriſt w them doth imprint all thinges in heaue and earth, & what ſoeuer there is created beſides: as at length he carrieth in himſelfe the Church of all the ſaythfull: ſo in himſelf he beareth the compaſſe of the whole worlde, & holdeth it vp in al ages by his almighty power. As Chriſt brought alteration, and diuers ſtates in þ worlde, & in his Church: as his word hath not ſayled; his worke hath not ſayled; his merry hath not ſayled: in all & euery age & time: ſo the turning, mouing, & courſe of þ Heauens haue bene. And here let all thoſe thinges be diligently conſidered in al Gods word, which he hath done at all times in his Church: and let thoſe thinges alſo be diligently conſidered in euery hiſtoꝝ which haue ben done in the worlde with wóders, & ſights in þ element, and þ we may conſider alſo þ middle, where in Chriſte walketh: we perceiue þ the ſon of God in þ middle of times brought þ garden of Paradiſe into þ Apoſtles Church, when the ſon of God being made man, offered himſelfe a ſacrifice for the ſinnes of the worlde: who was the tree þ ſtoode in þ middle of Paradiſe, which Eue & Adam preſumed to touch: who ſhalbe our tree of Life in þ middle of Gods Paradiſe, whereof wee ſhall eate in the latter ende of the worlde: as it ſhalbe ſayd in the 2. Cap. and here behold thou Chriſt walking amidde the worlde betwene the 7. Candleſtickes: looke in þ worlde wherein Peter ſayd þ he was, that Chriſt likewiſe doth walke betwene.

the 7. Candlesticks: therewithall know thou þ Chryst walketh in the middelt of þ world, of the new Heauen, & new Earth betwene the 7. Candle sticks: or weigh þ Chryst in þ middole of the world doth contayne þ olde world, & the new, where in righteousness shall raygne: thou maist, as I sayd in the argument of the Booke, enter into the wheelles, as it were into the turning about of the Heauens, and euery where take in thy handes the greatnes of the sonne of man & his work: which doubtles (to be short) shall appeare to thee in the whole holy Scripture.

Clothed with a Garment downe to the feet] Because by this garment is signified the sanctification, wherewith Iesus Chryst hath sanctified his Church & his members, as in the 19. Cap. following, a man may easily perceiue, where the Hostes of Heauen are said to follow him clothed in fine white linnen & pure. But it is not sufficient, for it becometh vs also to knowe why the hostes, or armies of heauen are sayd to follow Chryste clothed with fine linnen. Wherefore by this garment coming downe to Chrystes feete, are signified all the Sanctified in the Church of all believers which haue bene, and shalbe from the first vnto the last in all Ages of the worlde. Moreover seeing þ the hostes of heauen are sayd to follow Chryst: wee ought also diligently to consider that our Chryst doth carry vpon him, hold vp, and couer þ whole cōpasse of þ great world, & of Heauen, & earth. And when in saye weather wee see the bright Ayre ouer all, we ought to acknowledge the sonne of God Iesus Chryste, who hath brought out of himselfe such a huge brightnes, & hath clothed himselfe therewith, þ by his garment and apparell, we may behold his greatnes, & goodnesse. We ought also to vnderstand howe that þ Church is termed by þ name of Heauen, & is cōpared to Heauen, which from þ beginning of þ worlde to þ ende cōprehendeth all þ believers: how þ hostes of Heauen, are those 12. Tribes of Israel, as anon I will speake, encreased to þ number of the Stars þ are in Heauen. Wherefore this Garment of Chryste is the embracing of all the faythfull in the seuen Churches of the seuen Ages of the world into one Church sanctified by the opposite of Sanctification: and is the embracing of all the Heauen, for thys is the Some of GOD which

which sanctifieth & containeth in his body all the believers of all ages; and which through his great byghthe doth lighten the whole compasse of the heauens, and carrieth it by with his vnmeasurable strength; & also which carrieth by the whole compasse of the heauens, & in them doth worke his might: he it is, that receaueth all the believers into his Body, and sanctifieth them by his holy spirite. According to this sentence, Heauen is his Seate, and the Earth his foote stoole, that thou mayst vnderstande that he which is in heauen, doth raigne in ¶ church: and that he which presseth the earth with his feete, doth punish earthly men. The same are to be considered in Arons Garment wherein the litle belles, and pomegranates in the lower Hemis or Skirtes of his Garment, signifie the last age of the worlde, wherein Chyistes Garment is more enlarged, & comprehendeth the whole worlde: when euery where there shalbe litle Belles, and Pomegranates: that is, Churches & the preaching of the Gospell shalbe in the whole worlde. No other religion, no other lawe, and rule to heare then that of the Gospell shall be heard. The same thinges are to be considered in that which I say saith: * I sawe the Lord sitting vpon a high throne: and the skirtes of his Garmēt filled the temple. The same meaning is there. *And gird about the Pappes wyth a golden Girdle*. ¶ Dec that came in the middle age of ¶ worlde toke to him 12. Apostles: whom he fed with the milke of his Gospell. Christ Iesus peeled the mylke of the Gospell out of his heart: his side was opened and bloud and water issued out: bloude where with our sins are purged: water, wherewith we are made holy through the spirite of Chyiste, to be of his body. Therefore the Apostles which kissed Chyistes side, did also suffer death wth Chyist, to ryle in him to euerlasting life: the same did they suffer, that the second time preached the Gospell together wth those that belieued in him: but this death leadeth to euerlasting life, and causeth that we are not hurt by the second death. For when they did cleaue to Chyistes side, & kissed his heart by suffering they receaued lyfe, wisdom, and vnderstanding. The twelve Prophets also come into the order of the 12. Apostles, entering into ¶ same Girdle, as I will speake of: they drinke of the mylke of

* Cap. 6.

wisdom, and understanding being brought in the middle of
the seuen golden Candlestickes that also in those as it were in
they eyes they might see the light of Christ in Christ himself,
being a light proceeding from the Father, and shining in all the
that come into this world that they might haue an eye to that
which is past, and foresee that which is to come in the same Je-
sus Christ carrying all things in himselfe. As if they might
view his whole body from the head to the feet. That they mi-
ght be made light in the fontaine of light, and thereby might
be led to euermlasting light being fed with the sweetenes of cha-
rity comming forth of the bosome of Christ pleased for our sakes.
But this light of wisdom, understanding, & life is spread by they
preaching, so much as the Gospell is euermlasting, to the first
and the last: which are Christs garment, or made the Body of
Christ, and are couered, decked, and latticised by the regre-
ousnes of Christ: to sweete to the Fathers to whom Christ be-
deth his head. And to the elder brethren, to whom his feet doe
stand or are caried that al may enter into one life of Christ, and
be made partakers of his euermlasting life, and the Gospell
which is his willke, and light is thus caried to the first & the
last that the first Abraham, and Moses, and the last in the re-
newed Church shall receiue all one riches and substance of
life, & wisdom in the euermlasting Gospell: set out and giuen
into them by the spirit of Christ, which by & by thus appeare
by a figure. But as Christ is declared to comprehend in his bo-
dy all the faithfull of all ages, and to treade downe the wycked
vnder the grasse with they feet: So is he set out clothed with
the heauen, and to haue the Zodiacke going about the middell
of his body. That here the Zodiacke wherein are the xii. signes
and houses, may answere to the heads of the twelue tribes, &
in the middell time, or that I may so say, in the Equinocti the
twelue Apostles may come into the Zodiacke, where also the xii.
Prophets may haue they place. For whereas the Zodiacke
is cut a sinder with a line, euery house is diuided, and in euery
house there are made two partes because the Apostles shall be
found Prophets as we see in their doctrine, & the Prophets A-
postles

posles. Or els let us say that the Apostles haue a whole plate where the Equinoctium is: the heads of the zodiacs; the uppermost, where the same ascends to the North; the Prophets, the lower place to the South. For in Elders 1st cap. 17. v. 1. Prophets are sayd to come at the restoring of the Church. Therefore as the same is caried through the Zodiacke from the North, or fro Cancer to the South, or to Capricorne: So the preaching is brought from Moses, and from the Apostles to the time of the preachinge of the Gospell, becomming a game ouer all the Globe. And as the Starrs in heauen haue their course to the seuen Starrs, or to the Pole: So the preaching, and gifts of the Gospell is caried to the seuen promises, to Abraham, about whole faith; and seuen promises the whole heauen of the Church is turned in taking his beginning from Adam, and likewise as the Starrs are caried in their course to the other Pole: For all things which appertaine to the promises, to the law, to Prophecy; and at last the euertlasting Gospell shall be caried together to a newe time or age, to the Saboth, to the kingdom of God, to the state of the holy ghost: whole like men neuer yet sawe of eache kind the Starrs which are in euery climate, and are mooued from the one Pole to the other according to euery house of the signes in the Zodiacke, do signify the faithfull in euery Tribe: All those diuision in the holy scripture is thre fold, as we shall see in the 7. cap. The seuen wandring Starrs or Planets signify the seuen Churches of the seuen ages of the world, in which there hath been an alteration vntill the seuenth, wherein wee waite neare to a great coniunction of the seuen Planets, when the strife & contention of Iacob with Esau shall ende, and the Saboth shall be continuall without any alteration. For the Lord alone carrieth about him the circuite, and compasse of the heauens. He vnderth all states of the world vnder his guiding and gouernement, and shall raigne alone King of kinges, after the contentious chyl dren of Esau, and tyrantes are banished: which being assembled together in the 12. houses of Israel are not Starrs in the heauē of the Church, which are not marked in Chrysostomes booke not incorporated in our great Chypst. But they which in chypst come into

into the number of the starres, although by reason of many per-
secutions and troubles the church hath been muchely tossed in & out
the name of the which, per haue been in Christ, as seven starres in
heauen, which shall appeare in the seventh age, when there shall
be a communion of saints. As the man here sayd of the church
which Iohn saw. But because they are declared in the 39. cap.
of Exodus, where mention is made of Aarons breast plate, and
of the 22. stones wherewith which is there spoken to be applied to
this place. *As the twelve apostles were numbered in the
word, and as the twelve tribes in his garment, so compa-
re the Church of all times wherewith his body was conuined in the
circuite of the beauen, when ought he to looke for higher thinges
in the heau, and we are to stande above the beauen, to the
orders of Angels, and to the higher intelligences, or vnder-
standing power, as they who being vnto in Iesus Christ are found
to be certien and vpholden by him. And because we also in him
are partakers of mind and vnderstanding, and most of al in this
thing we differ from all creatures that are vnder heauen, yet
for in this we shall rather be found created in Christ, Iesus
Christ, as the light of the mynde was receiued from him
darkened by Adam, and we met & fallen into death, through the
chance. Christ the heauenly light was kindled therein, the
fellowship with Angels, all spirits reioyced: the imparting
of intelligence or vnderstanding bestowed vpon vs, and the
participation of reuerending. Lighte gladden vs, as in
the church at length we are brought to Christ. As the
cousin brother made man, and after hee had taken our body
vpon him, became a bodyes man, who beareth and vphol-
deth all thinges, as especially because hee being the eternall
stronge of our God, doth hold vs, and carry all intelli-
gences by his stronge power, as it is said from him being the foun-
tayne, and draweth them vnto himselfe in him, as he draweth vs
into him, and blessed vs by his being vnto vs, as in his
spirit, as therefore in this church also the holy Ghost dwelling
and purifying the church full in the name of Christ, as it
were, in the vnderstanding, as a word, as it were, that is
is fleshy, and of the flesh, as in the word, as it were, and the*

and they are become lively in spirit, while the mind is reme-
 ed and lightened by the word of God, and turned to our spirit
 with that consecrating spirit of the sonne of GOD that we may
 onely taste of the spirit, obey him, and take in hand, and doe
 all things at his becke. Let Christ be the onely name of al be-
 leeuers, to whom the spirit of vs all, as I sayd, ought to o-
 bay even as every member obeyeth his head. Then cometh
 it to passe, as the Apostle sayeth, that our conversation is in
 heauen, that our familiaritie is common with Angelicall spi-
 rites; that we sauoure of the things which belonge to Christ,
 and earthly things; and that we desire, thinke upon, study and
 freke for heauenly things. Then is our life sayd to be hidden in
 Christ when neither we labour of the things which are of the
 present world, nor do them. Many such like things are spoken
 of by the Apostles taken from mistickall things & written misti-
 cally in the auncient Scriptures; and how afterward they may
 be drawe out from them, it shal appeare in the restored church.
 Because that which hath ben spoken before of these euen candle-
 stiches, of the garment conuincing vs to the state, of the gir-
 dle, and of the heade, hath openly bene spoken, that also which
 remaineth touching the head is orderly to bee spoken. And be-
 cause the head and the white hayres are spoken of, first it is vn-
 der stood that no uncleane thing was euer in his head, wherein
 not men alone, but Angels also are made cleane: and y there
 is nothing but holinesse in him that sanctifieth all men. His
 mundification or cleansing, sanctification or hallowing are signi-
 fied by the whiteness of the hayre. For the vertues of the head of
 Christ spreadyng abroad vpon men, and Angels; and signified
 by the white hayres, are white and pure, are of the son of God,
 and of the holy ghost. That whiteness which is likened to well
 as white as snow, is said to be as it were white and as snow.
 To allude to the Lamb, and to the water, and to the Manna;
 that two gifts may bee vnder stood to come from Christ be-
 ing the head in his Church. The one, because he was offered
 for vs, and was shed for our sins with his blood. The other
 by the which we haue obtained eternall life, or through
 Baptisme by the giuing of the holy Ghost vnto vs we are cal-
 led

let to a new life, and made one body in Christ, that in him we
may live for ever: Which two that we may alwayes remem-
ber, looke for, and continually begge of the Sonne of God: and
shew we may have a sure token that he graciously and bountifully
to passe these things in vs, and performed that at length we
were redeemed and sanctified in him: they were also confirmed
by Iesus Christ himselfe in the Lords supper. Wherefore by
the head and the white hayres we know also that whatsoeuer
is endued with vnderstanding is contained: as in his body all
things were contained, which were endued with a body as in
his body he comprehended the compass of the heauens, and the
full number of the elements: like wise in his head he comprehen-
deth all Angels; with all theyr orders; and bringeth
the Faithfull to their fellowship and Eternitie, whome
with his Blood he hath redeemed from Death, and
with his Spirit restored into the spirituall life and state.
And here it is a maruaile, that as in his white garment he hath
sanctified and beautified the Church of all ages, also the com-
pass and circuite of the world, because in the corporal heauens
there ought to be spirits and ministers working according to
Gods word. So by the whiteness of his head, by the shedding of
his blood, and by the quickening of the spirit he hath also clea-
red and confirmed the Angels in everlasting life. Which thing
doubtles as we see in this vision, and in the mysticall interpre-
tation of many places: So doth Paule confirme the same, who
oftentimes repeareth that he speaketh the things which in mi-
steries were hidden from the world. And in this Epistle to the
Coloss. he saith, that the father through Christ did set all things
at one with him, and purified by the blood of his crosse the
things which are in heauen and earth: that through him all things
were created, haue their being, & hold together. Whereby
we see in this interpretation of Iohns vision which I haue made
that there is a demonstration of those things, which in y^e chap-
ter of the epistle to the Coloss. haue seemed wonderfull to some.
Of which demonstration, & of others which may be had in the
holy scriptures, those beginnings besides others are meete to
be ob-

be obserued: that first thou consider that it is shewed thee in the holy history from the beginning, and in every age, that God hath shewed all things to come, and what he would do. Whereafter that thou mayst perceive that all things which he would do, and had done in the world were ordained in the creation of the world: and that the world was created, and set in order according to those things which were to be done and brought to passe: and that the things which were made, and came to passe afterwarde, fell all out and came to passe according as the world was created and framed. Which things when they bee understood, many and great things may be gathered by them: As in this vision that no creature can save man but the Sonne of God, who hath taken our flesh vpon him: & that man was created by the same power and diuine vertue, wherewith all things of the whole world was created: that all things were defiled by the sin of Adam: & els that nothing can stand before God, which is so much impure vlesse it bee sanctified by Christ. Of which matter Moyses also speaketh. But besides those things which I haue spoken touching Angels and the faithfull called to the fellowship and life of Angels: there are signified also the spirytinges abroade of vertues from euery of the faithfull to other faithfull, which vertues being brought from Christ were signified in the gyrdle, as also in the iiii. stones set vpon Aarons breast. As Christ then gaue him selfe wholly for vs: that bys gifts are spred ouer al the faithfull. & sought euery man what forer vnderstanding, ablenes, study, & charity hee hath, to bestow and employ it vpon the body of Christ, & vpon the fellowship which we haue with al the members of Christ, as in the body euery limme serueth an other limme, & they serue one another. And here is ment that charity which seeketh not her owne, but others commodities: & that spirituall affection wherewith Christ & God the father loued vs.

And his eyes were as a flame of fire, & his feete like vnto fine brasse. Christ doth not onely comprehend within his body al the faithfull of al ages, he doth not onely containe carres in him all the compasse of the world: not onely the number of Angels: but also climbeth by into the infinitenes, and vnnearablenes

hiness of the Godhead, there is he the same therein, as farre as
 he is God, & that there remaineth nothing which he comprehendeth
 not in him, & toucheth: hee pearceth also the lowest places
 of the Earth, & there punisheth offenders. For his eyes be cause
 they are as a flame of fire, which ascendeth upward & cometh
 to the father who dwelleth in fire, not to bee coine dunt, which
 is a consuming fire. And when he sheweth him te bee one with
 the father, he also sheweth that iudgement is wholly given him
 to iudge the whole world, the quicke & the dead: & not onely to
 iudge, but also to punish, afflict, and consume in hell for euer,
 which his feete like vnto fine copper as it were in a burning
 place do signify: & here is expressed a power of great iudgement.
 And whilest his feete are so set out as it were a flame of fire and
 his feete like to fine glowing copper there is signified also the
 iudgement from the beginning of times, euen vnto the ende of
 & times assigned to Chyist. It is also signified that he which is
 from the beginning & the end of al, fro the beginning of times
 to the end of times abiding in his Godhead doth not only exte
 himself to the vtermoost parts of those thinges which are, and
 haue being, but also messeth downe the neathermoost parts, and
 punisheth offenders as I sayd.

And his voice as the voice of many waters; & he had se
 uen starres in his right hand. The thinges which be hereto
 haue ben spokē shalbe discouered in the preaching of & Gospell
 chy shalbe preached now at length in the whole world & which
 God spake by the mouth of all the Prophetes from the begin
 ning shalbe preached, in which Prophets as Peter saith the spi
 rit of chyist was. Wherefore his voice is said to be as it were
 of many waters, as wee now see in Germany, Fraunce, Italy
 and in other Countreys that an innumerable number of
 People doth speake the selfe same worde of G O D whych
 Chyist Iesus spake, when hee came in flesh whych before
 hee conyng his spake in Moyses & the Prophecy whych
 hee spake in the Apostles, in the Apocalyps, in the Doctours
 in the newe Prophetes, and in the preachers, all these beyng
 signified by the seuen starres. For the euerlasting worde
 whych Chyristen Synickers spake in the state of the Law and
 in the

in the state of the gospel, they now speake also in the preaching of the Gospell begun againe, & shall speake hereafter. And also the word the people receyued of the ministers and spake in the time of circumcision, in the time of Baptisme, and now in the great conflict against the Papacie, shall likewise hereafter be preached in the state of the holy ghost, in these and in the chyrche is found to haue spokē. For by the seven starres are vnderstode all the ministers of the word that haue ben in the seven ages, or in all the ages of the worlde: Of which ages I haue spoken before: by the multitude or abundance are ment all the beleuers in the Church of those seven ages, and afterward in one countaile speaking the will of God, and thinges which belonge to Gods word vnto the Church in all the seven ages. But chiefly we knowe that Chyrche speaketh in all the beleuers, when he is present the second time: and that his ministers doe speake so much as he speaketh in them according to Gods word: Here vpon Peter saide that God spake by the mouth of the Prophetes: and that the Spirit of Chyrche was in the Prophetes: Paule sayeth that Chyrche speaketh in him. It is Chyrche and not pou that speaketh.

And out of his mouth went a sharpe two edged sword. Iohn cap. 19. expoundeth these wordes: that, that is the word wherewith the gentiles are stycken: that is to say, those which beleue not the Gospell, into which condemnation come all they whych were before Chyrche and in the time of the Gospell: and afterwarde the vngodly which haue beleued neither Chyrche, nor the Apostles preaching: and which haue scorned the preaching of the Gospell begonne againe, and the Warnynges of the Prophetes: For whych cause it is said: *a sharpe two edged sword*: because Chyrche condemneth those which were before, and those which were after his cominge: Likewise those which beleued not the Gospell, and the preaching of the Prophetes. Whereouer hee is saide to bee two edged: because hys Iudgemente beynneth wth the house of God: than he striketh first those that are on the right hand, & afterward on the left hand; hee punissheth wth the one and the other Death, Antichristes and those that beleue not the euerlasting

euerlasting Gospel, and he shalbe sharp two edged, because in the Gospel he killeth that which is carnall, seuering deuiling, and parting from the diuision of Soules and Spire: that, that which is of the Gospel may rule: hee killeth and destroyeth wicked ians & deualite with his sword, and sword, that they come to bitter confusion.

And his Face shone euen as the Sonne in his strength. Or in his great force or might. And that Chryste hath punished the wicked, hath stricken the Kinges that erre him not with his Iron Rod, and hath troden upon the Wyne Presse of the almighty Gods fury and wrath, his Face shall then bee strent, it shall appeare what a one and howe great Gods Son is and hath bene in Heauen and Earth in all ages and tymes. Then shall all Tyrans, and Antichristes put away, he alone King of Kinges shall be the Ruler in Heauen and Earth: the all Rome of troubles which was in the former tymes of wicked, and Antichristes, all vices and cruelties, and of the persecution of Egypt shall vanishe away, and be banished. There shall be rest, and quietnes, and a blessed state vpon the Earth, & kingdom of God and Saints Chryste being established ouer all the World. And all these things doubtles are signified by the Face of Chryste appling to the Sonne in his strength, the power and strength of Chryste shall in Versteine, who before his being in this world shall all be strent in his strength, being established, & reigning in his kingdom. And although after the reuolued Church, by the Lord best one and knowne as he is described in this vision of Iohn, and his assured saluation, which he hath promised, shall then be scene to all, which he will be of obtaining a certain hope by hym in Heauen: yet these things were the words of the frane of Iohn, so were they to the other Apostles: and the same of his Face to bee lyke the Sonne shyning in his strength: they were assured of bestreuant, of the kingdom of Chryste to be established, of preaching to be reuolued, of the iudgment, of the punishment that the wicked should suffer, of the might & power of Chryste, of his whole worke signifying saluation to his chosen, of his greatnes, and Godhead. All which thynges may be

perceiued in the Epistles of Paule, Peter, and Iohn: as euery man may easily see by the Propheticall interpretation, Abraham also, and other Fathers, the Prophets, and Moyses Iame not only a type of Chyrist first coming, but also of his seconde: and wee shall see a Face of Chyrist as it hath bene said, when the Sonne of man shalbe reuealed, as he saith,

And when I sawe him I fell at his feete as dead. I Iohn fell as dead at the feete of Iesus, because as I thinke, when Chyrist appeared to him in such sort as he hath described him: hee also appeared to him as a Iudge to punysh the Papacy by his Iudgement being begun with his owne. IOHN felt in himselfe the Iudgement of the Lorde, before whom no man by himselfe can stande. He hath also signified vs all which are in a great trouble, and tempest, rayled by the Papacy & the wyked: wherein euery man shall greatly feare and tremble. For as, when the Lawe was giuen, the people fell; so much more when wee shalbe Iudged by the Lawe wee shall fall being loye afrayde and stricken with great feare. At which tyme is signified by Chyristes feete. At such tyme as the Iudgement shalbe the goodly shall lay themselves at Chyristes feete: they will earnestly desire him that as he hath mercifully deliuered them from sinne, he woulde also deliuer them from the great tempest and Iudgement. At which when mee shall see Chyriste shall ouercome with his mighty hand: Wee shall see his great strength in deliuering vs first from sin, and afterward from Antichriste: Wee will giue vs Courage; hee will put vs in mynde not to feare: Wee will bynge to our remembrance, that hee is the first and the last: that hee was before all Creatures, and that none shalbe after him: then hee it was that from the beginning hath wrought all thynges in his people, that brought the deluge, that overthrowe the Tower of Babel: that consumed the Cities of Sodom, & Gomorra with fire: that stroke Pharo, and did other thynges spoken of in the holy Scripture: he hath deliuered vs from Satan, from sinne, from euill lastinge death, and Hell, the very which wyl not be deliuer vs, neyther shall there bee any euill after him, to call vs vnto him, and to destroy vs: the which thynges wee might beholde in all this first vision of

Vision of them, so that our myndes may now be strenght-
ned, and that we may not feare in beholdinge with merrye the
great strength of our Christe. And albeit þe Papacy shall make
a greivt slaughter of the body, yet they which haue of Christ
shall waite spure. For as he dyed, & afterward was a true world
without end; the same shall be hving to passe, and performe in
his spenders. As in these wordes there is a conclusion of those
things that haue bene spoken in the vision, so also are we war-
ned that they were aduen, that wee may knowe that we are sa-
ued in the great Iudgement of Christe. Moreover, as it was
said in the beginning, so conclude all the holy Scripture, and
to reioyce the Pope and his government: for those wordes, I
am the first and the last: doe not we within them what soeuer
is contained in the mentioned Vision, nor call us backe to the
40. 41. 42. 43. & 44. Cap. of Ilay. In which Chapters þe like
sentences are altogether alleadged agaynst the Pope, and the
Papacy. As the time of preaching from Luther, untill the
French waire is spoken of. For in the 40. Cap. Ilay preacheth
those things unto us that I haue spoken of in the interpretati-
on of the 4. Candlesticks, amide the which was one like unto
the Son of man clothed in a long garment, while Ilay shew-
eth that the everlasting wordes of the Lord created all thynges
from the beginninge, setteth vpon the Globe, stretcheth unto þe
Heauens, appoynteth the tymmes and boundes of the earth,
both not decay, as man doe. In the 41. Cap. sayth the Lord:
I the Lords am the first and the last: agaynst the Papist the
Prophets say: Declare those thinges that are past, and fore-
tell that which is to come. Likewise: Tell those thinges that
shall come to passe hereafter and we shal know that yee are
Gods. In the 43. Cap. the Lord sayth with a lowde voyce: Be-
for me no other God made any thing: neither shall there be
any after me. I your kying of Israel do create. In þe 44. Cap.
I am the first, and I am the last, and there is no God besides
me. If that which is spoken in those fine Chapters of Ilay be
marked you haue al my interpretation vpon this 1. Chap. of þe
Apocalyps. Moreover if we marke why all these thinges are
spoken, & to what time they belong, we shal see that they are

all charged to reprove the State of the Papacie, and to
 confirme the preachings of Luther, and others more.
 Therefore as I say there disputeth against the Papacie. So
 in this first Chapter of the Apocallipte wherein all those things
 which are spoken of in I say, are set before our eyes, and the sen-
 tences repeated: ought to be considered to have ben declared
 against the Papacie, generall sentences: being alledged con-
 prehendng the things which concerne the whole scripture: &
 comprising the whole body of Christe in all ages. Let us say
 then thus there is no cause that the Pope should make himself
 a God on earth, and match himselfe with Christe. For besides
 that which is spoken in those words, which is, and which was
 and which is to come: likewise of the sent spirits which are
 before the Throne of God, of Jesus Christe, and his assignen
 termes; in this place also it is declared that he is not clothed
 with a long garment, and walking betwene 7. Candlesticks: &
 that is, that hee hath none of the things which are of Christe;
 for the Pope beareth not by heauen, and the Church: hee hath
 not created, hee hath not appointed Prophets, and Apostles;
 hee hath not understoode what the Prophetes, and Apostles
 knewe: hee hath not washed sinnes with his blood: hee giv-
 ueth not euerlastinge life: hee helpeth not himselfe from
 death: hee is not Judge of the quicke and the dead: it is not
 hee that speaketh in the faithful and Preachers. With shame
 then and reproch hee shall be destroyed with all his, and Christe
 shall appoynt the onely high Priest and Kinge of Kinges: these
 might be spoken more at large: but I fallinge to my interpre-
 tation will leave this to be handled more at large by others.

*Write then the things which thou hast seene, and the
 thinges which are, & the thinges which shall come here-
 after.*

JOHN then is commanded to write 3 things which he
 sawe, & those which are, & the things which are to come. First
 because God is wont (to sende) he might shewe himselfe very
 God) to repeat in all Ages the thinges which hee hath tolde
 from the beginning of the worlde vnto the ende: and now also
 hee doth the same. After the preachinge of the Gospell, and the
 establishinge of the Doctrine of the Apostles hee tolde what
 should

shoulde come to passe, in takinge thereto thinges presente and past: for in these thinges which Iohn sawe thinges past are also contayned: at all tymes after they were, euen unto the beginning of preaching restored a gayne, which haue broughte to our remembrance the things which are reported in þe Prophets: as Hermas, Methodius, Rabanus, and many others, as in the thirde state and in the ende of Prophecy men shalbe occupied in the diligent consideration of al thinges past in the holy Scriptures. Chyrlie also biddeþ Iohn to wyte, chat there might somewhat be extant (before hee spange up) left vs by Chyrlie to dispute vpon against his wickednesse, aswell as by the Prophets, and Apostles: and that his chosen myght haue warning of the falling out of al thinges, and not be troubled: that they wonder not at them as at thinges not looked for, that they saynte not in courage and dispayre of saluation promised them. If thou shouldest onely expolide it after the Letter, thou wouldest breisly say that Chyrlie willed Iohn to wyte what he sawe, to weete, a vision of one like the Sonne of man walking betwene þe seven Candlestickes: to wyte þe thinges which are, to weete the thinges which then were in the seven Churches of Asia: and to wyte what shoulde happen, to weete after those Churches unto the time of the new heauen, and new earth.

The mystery of the seven Starres] These and the rest are declared before, and yet in this place wee oughte also to vnderstande aparte, whatsoeuer, and of what sorte soeuer the Churches, and the mynisters shalbe: that it shall come to passe that they shall be in them through Chyrlie: and that nothing shall fall out contrary to his prescript rule, and without his permission, that both the mynisters and the Churches doe deter mine!

with themselves to abide in saych and woikes: that they bee not troubled, nor made blanke when they shall see a hurly burly, and a great iudge-ment to bee shewed.

(*)

LE.

The

THE ARGUMENT *F.P.*
on the 2. & 3. Chapters

THat Christe may appeare to be Lord and Ruler of all the Churches of all tymes, they all are comprehended vnder the number of seven; and what manner of worshippinge euery of them had in the tyme of IOHN, and should haue afterward, Chryst him selfe declarerth: in whose hand all the Mynisters to come in them shalbe, and he walketh betwene the Churches, & therewithall al the belouers that shalbe in them, are warned what they ought to do, and whereof they are to beware, assured reward and punishment being layde before them.

Another Argument.

In the former Chapter Prophecy is comprehended in the Father, the Sonne, and Holy Ghost, the Seate of the Church, and the course of the time of the world: and in the word of Iesus Chryste, the Church of all times is declared to be created and carried, euen as the thinges which concerne the worldly tyme; which belonge to the compasse of this sightly heauen, & which are contayned in him, were by þe same Chryst brought to effect, do rest in the son, and are carried in the same. And that vision of the first Chapter is alleaged that we may know these thinges of our Saviour Chryste, whom wee shall haue for the euertlasting Kinge of Kinges, and for our blessed life: likewyse þe order of Prophecy might bee kept, where in generally the last, the middlemost, and the first thinges of all times are comprehended, and declared: likewise þe thinges which are taught by Moyses, and all the Prophets might be brought to one time: likewyse because Antichryste the Pope who was

who was to come, & who should make himselfe God & Christe, is shewed in that vision to be such a Chyphe, that neither any Pope, nor Cyane may seeme to be compared with him. Uere. If there are compered in that vision all seasons or times, that the Pope may not thinke that he hath some what more excellent in hys time then other Ministers of the Church, and Gods kingdome haue had. In these two Chapters nowe that follow, he speaketh of the very same Church created in Christ, saued in Christ, and deuoted from Christ from the beginninge of times to the end of times, that those things which are summarily spoken of in the first chapter, may here be described according to the ages of times vntil that she come to her perfection and blessed lyfe: whych perfection, blessed lyfe, and state is declared in the same 2. and 3. Chapter and in the 4. Chapter it is described in the kingdome of God established, and in open Prophecy.

Vnto the Angel of the Church of Ephesus write] The manner of the Prophets is knowne, that by taking a certayne time, a certayne matter, a certayne history, a certayne person or persons, shewing, and confirming in these the thinges present, to tell of thinges to come by taking the thinges that went before. The same order Iohn in this place doth followe. For he going about to declare the thinges y were to fall out in all the second state after Christes ascencion into heauen, hee taketh y Churches in Asia the lesse, and by them noteth what shal come to passe in y Churches of the Christians. And he seemeth (as I sayd at first) that he taketh these Churches of Asia the lesse, because they lye towards the West, and are neare to Europe: they lie also to y North, to which quarter Europe flecth, whither y Gospell shoulde enter, & the Church of Christ be brought. But he seemeth to take the 7. Churches y he may entreate according to y order of Prophecy, euen as we haue sene in Moses, and y more is in the very first Chapter of Genesis that the woorkes of God are deuised by the number of seuen: that vnder that number those thinges may be knowne, and vnderstoode whych

which God worketh by his holy spiritte : moreover that in the handling thereof according to the order of the number of seuen there may be gathered by things present, things past, and to come, according to diuers times, in the which s^c like haue hapned. As for example : that the time of that Church when Iohn wrote this Booke may bee signified when he speaketh of the Church of Ephesus, which he first setteth downe : in like manner the time following, in the which the first age in reckoning seuen euen vnto the Lordes second comming was comprehended : he speaketh all vnder one, of the first Church, of the state of Circumcision, in those things which haue hapned to be the like, or whether wee say the same : Hee speaketh also of the Church begun, to be the renewed in the Lordes second coming. And what I haue spoken of the first Church is to bee vnder stood of other : and so in one declaration of a certayne time present, are gathered thre things of a longer time, or three Ages : the first age of the Disciples or Apostles is declared in reckoning seuen from the Apostles to the Lordes second coming : into the which is brought the first age of Circumcision, in reckoning seuen from Abraham to the second coming of the Lord, wherein also is described the first time of the entry into the seuenth age, and of the second coming of the Lord, whilst this seuenth age is diuided into seuen seasons or times in the last of which is brought forth the Kingdome of GOD without any alteration to bee afterwarde of a newe State. Wherefore in the declaration of the state of the Church of Ephesus we shall therewithall beholde the Church, wherein the Disciples of the Apostle is flourisheth : and y^e Church, which was of the Children of Iacob, and our time. When first the preaching of Christe begun nowe to bee restored at his seconde comming. Now theie are declared let vs consider the words of the Apostle.

To the Angell of the Church of Ephesus write] It is written to the Angell, because God through hys Ministers hath alwayes bestowed his worde vpon the Church. And it is graunted to IESVS CHRISTE the Sonne of GOD from the Father, to doe the same, the same that hee doth.

Wherefore

Wherefore hee also brake Breaide and gaue it his Disciples
to distribute it among the people. In like sorte those thynges
are nowe here wyrtten whych concerne the Church: for God
by certayne Ministers uttereth his worde to the Church: as
by Abraham, by Moyses, by the Prophets, by the Apostles,
by Iohn, Chyste was afterwarde to utter it by others, as he
did by the firste Doctours Grekes, and Latynes, and by the
Counsailes: as he did also by Prophets, as Hermas, Metho-
dius, and others moze, by Rabanus the Monk, and others be-
sides in the fiftie age: by very many others that were in the sixt
age, among which Freer Roberte often repeatech, that þ word
of the Lord came vnto him. Now at length by Luther and o-
thers whom we see in our time teaching the word of God. But
Iohn afterwarde reponeth the things which are wyrtten to the
Ministers, the summe of which we may seeme to behold in the
very names of the seuen Churches, to whom it is wyrtten. For
as þ things are to be wished which Chyft wisheth in þ Ephes-
ians, so is it founde missing in them to make a reckening of
those which are to be loued and desired. When in many thynges
were allowed in the sons of Iacob in them sonnetime was found
missing þ is greter reuerence the they bled towards their father
and loue and charitie towards Joseph and Benjamin. When
the preaching of the Gospell was allowed in Luther, and bys
first onser against the Papacie, the knowledge of Chyste was
found missing in all, and euery of his members: there shoulde
haue appeared charitie towards the belecuers, mutuall loue
and agreemenc of all in one selfe same Church. In them of
Smirna the offering of their bodies for witnesing the truth of
the Gospel was a sweete sauour: as that of the Iewes was for
maintaining the religion of them that Pharo put to the sword:
as that of men now, and of late time burned, for the confessi-
on of the truth of the Gospell, The Church of Pergamus came in
daunger, when it was brought into the garden of pleasure: and
the Bishop of Rome was clothed in a red garment, euen as Sa-
lomon and the Kyngs which followed him in the time of the
Prophets came, when Sathan had to do: So also in the tyme
of the Lordes second comming Popes, Emperours, Kings, and
Princes,

Princes which made warre againſt the Goſpellers, came to be
 Satan had to do they had counterſaite councels, & they made
 themſelues Gods, at which time came ſome that professed the
 Goſpell being become followers of Papifts, and makinge
 themſelues Chyſtes. The Church of Thyacia was in heauy
 caſe when ſhe was conſtrayned to ſerue the Pope being become
 Antichryſt and overcome by Satan as Adam was. Here were
 the Scribes and Phariftes ouercome, ſaying: We haue no king
 but Ceſar, and here the ſowerth age the firſt beginning from
 Abraham, commeth into the ſowerth beginning from the time
 of the Apoſtles. Wherefore we will no further take any age of
 Circumciſion in ſpraking of the thre Churches which follow
 in our time, the bondage of the Goſpellers and Chyſtiā, was
 encreaſed when Charles the ſiſte led the Duke of Saxony, and
 the Lantgraue captiues, and perſecuted the Goſpellers in Ger-
 many, and there came out counterſaite decrees of the counſell
 of Trente forged at Rome. In the Country of Fraunce, for the
 Popes ſake were ſlaine they which were called Valdenſes, men
 women, and children, the ground and trees being burned with
 25. towres, or paryſhes: Ferdinandus alſo did put the Goſpel-
 lers to the Sworde, and when hee ſawe an infinite bouchery of
 ſlaughter to be committed, being aſtonied at ſo great a cruelty
 and murder gaue it over. The People of Sardis forſake þ firſt
 preaching being the beginning of pleaſure and ioi, when in the
 ſiſte age Charles the greate compelled the Chyſtians to wor-
 ſhip the Pope: and in the ſiſte tyme Popiſh Princes encoura-
 ged men to make warre againſt the Goſpellers in Fraunce, to
 bynne them vnder the Popes ſubiectien. Philadelphia foughte
 for her brethren: there is a meeting together of brethren: they
 that were the Albigerenſes ſtudy euery where and endeouore
 to reſtoze the worſhippyng of the Goſpell, and the Apoſta-
 like Church. All the ſiſte age there are Propheites exho-
 rtyng all Men to the innouation or renewinge to wrete of the
 Goſpell, and tellynge them that the Lords ſeconde coming
 is at hande, and that euery man bee ready to receyue him
 in the ſyxe time. When greate trouble is ſpyred by, Chyſte
 ſendeth

seeth forrain nations to fight for his people, & being beleuers to possesse the place of the unbelieuers: there are which declare that the seconde coming of the Lorde is at hande, and that þe Kingdome of Israell is a preparing. The Church of Laodicea byngeth the senenth age, and the seuenth time into iudgemēt that shall be euer after in the Kingdome of Israell. This I declared in the beginning that a summe and order of that which is to bee spoken mighte bee kepte whereby wee shoulde vse fewer wordes: and euery man more easly (knowing the history of that is past) shal be able to perceiue what the Prophet speaketh of.

These things saith he that holdeth the seven starres in his right hand & walketh in the middes of the seven golden candlestickes. Because in this second and third chapter þe seuen churches are handled by a certaine order, & þe seuen scales in þe cap. first, þe seuen Angels wth þe seuen trumpets in þe 8. chapter are also handled by a certaine order: that in declaring the things there may be had consideration of the almighty father maker of heauen and earth, who is knowne to haue founded and established the church in all times, as he which hath euer made all things: that consideration he had of the sonne, who came to perfourme the fathers promises, and to open the Scriptures: that consideration he had of the holy Ghost, through whom the Father and the sonne brought all things to passe. Because I say, these things stande thus, wee ought to marke after what sorte the wordes are placed. For in the vision of the first Chapter we haue set downe all things to be in Christ: by whom and in whom all things are, and the Church of all times also. But because the sonne is in the father the things which are attributed to the one were after their manner attributed to the other in euery one: and in one God þe Father, the sonne and the holy Ghost it is to be knowen. Wherefore when we haue set downe all things to be in Christ, & to stand sure through him, these things also are vnder stood to consist in þe father. And moreover there may be had a diuision of persons, diuers things be attributed to þe father, to þe sonne, & to þe holy ghost, as here in þe 2. & 3. chap. because þe creation is attributed to þe father, there is first made the

rehearsall of the seuen Churches: because moreover the forme
 and paterne of all things commeth into act through Christ,
 there is attributed to him the opening of the bookes; the un-
 locking of the seuen scales, and the perfection of all things: because
 in the thirde place the Father and the word byngge all thynges
 to passe by the holy Ghost, the bynging to effect, and the wo-
 king is attributed to the holy Ghost, accomplishing all thynges
 in the Angels, and in the ministers of God. And that this diui-
 sion of persons may be kept, there are set out the seuen Churches,
 the seuen scales, the seuen Angels with the seuerall keyes
 which diuision was set in the beginning of the booke, where by
 Apocalyps of Iesus Christ geuen him by the Father, by the
 Angell is sent to Iohn to be disclosed to the seruants of God.
 But because the Father is in the sonne, and the sonne in the Fa-
 ther, as Christ himselfe sayth, and that all thynges are giuen
 him by the Father, and that those thynges are his which are of the Fa-
 ther: although he speake here of the church created by the Father,
 yet Christ speaketh thus: that also by him shee may be created
 nourished, perfected and gouerned. Therefore he saith that he
 holdeth in his hands the seuen starres by which are vnderstode
 all ministers appoynted at all times to byngge the Church to
 perfection by the new word as I sayd before, that the Word
 which was uttered to the Church at all times by the mini-
 sters, was uttered by the sonne of God, who euer hath ben. He
 is sayd also to walke in the midst of the seuen golden candle-
 sticks, which hath made all thynges perfect in the Church of
 all times in the world according to his word, that hee may bee
 knowen to be euerlasting with the father. Therefore when the
 word of the Lordes Church is renued seuen times, we oughte
 to obey Gods euerlasting word. For Christ taketh to him these
 assigned termes, when he writeth to the Church of Ephesus,
 bearing rule and publique office: which set out the names of the
 dignities, and offices they haue in those writings; wherein
 they forbid, or commaund any thinge by common verree, & also
 Christ seemeth in those assigned termes; that hee woulde
 those thynges signified which he wrote to the Church of Eph-
 esus, which ought to obey the Apostles which he sent: and let the
 Ministers

Ministers vnderstand whatsoever they be, & they are through Christ, as Paule saith: What is Paule, what is Apollos, but ministers by whome wee haue beleued? Likewise we are warned that it Christ with his Spirit worketh all in al, that neither Jew nor Gentile coming into Christs church ought to boast in his ceremonies & dead workes. I know thy workes. These thinges ought to bee playne by the Epistles of Paule, in which we see his contention with the Jewes, Gentiles, and naughty Christians; which would haue themselves to bee lawfull, and attaine to all thinges by ceremonies, by the lawe, by workes, by free will, and by mans strength. The Apostles, & the true Disciples of the Apostles, haue stricken against these, contended and suffered many thinges: they haue aduised much that Christs workes might not be marde, and that the Churches might continue.

Neuerthelesse I haue some what agaynste thee because thou hast left thy first charitie. The first charitie is describen in the ende of the second chapter of the Actes, & elsewhere in the same booke, from the which men fell by little and little. Whereouer the first charitie is vnderstoode to belonge to the Fathers, which in the euening came to the gates of the city looking for straungers, that they might harbrough the, which when they endeuoured to do, it befall the, as Paule saith Hebr. 13. that they lodged Angels. What if they had then knowne any thinge of this warning of Christ: I was a stranger, & you harboored me: Iohn in his Epistles would haue vs to vse that charitie, which we had from the beginning: and whych in the ende Christ saith in the 25. Chapter that he will ouersee & correct in euery one of vs: this saying of Christ, That which ye haue done to one of these little ones ye haue done vnto me: hath alwayes ben meete to be put in practise, and they whych haue not heard, shall heare, and vnderstand it when the iudgement is ended.

Remember therefore from whence thou arte fallen. If charitie bee neuer forgotten, as Paule saith 1. Corinth. 13. when some other thinges do faile, then ought wee neuer to forget it. Notwithstanding if at any time wee should forgoe it, let

it forth which bee restored and maintained: for without it thou shalt not be of Christ, and of God the fathers Roche, whereupon it followeth.

Or els I wil come unto thee shortly, and will remoue thy Candlestick. The which came to passe, and the commendation that the Church had in Asia came into Europe.

But this thou haste, that thou hadest the deedes of the Nicolaitans. By the deedes of the Nicolaitans are signified the forsakers of the first Charitie; and the forsakers of their Churches. For charity is not onely requyred that thou mayst be liberall towards the needy: But also that thou exceedingly loue all the faithfull at once, and the very body of the Church: and let the minister chiefly do it in her. The true Schollers of the Apostles were euer careful for the Churches: they suffered not other to corrupte and misgouerne them: they coulde not away with naughty and false Apostles: they had a care of them as of the Church: every one did his worke and duty in his owne Church. He did not forsake her, he brought her not out of order, he did not trouble other. He did for all that our passe that which was common to other. Here those thynges concerning this may be gathered out of the history, which were in the time of the Apostles and disciples.

Let him that hath an eare, heare what the spirit sayeth to the Churches. This seemeth to mee to be like to this. He that hath eares to heare let him heare: He that can vnderstand let him vnderstand or endeavour and study to vnderstand. Let euery one know that I haue not spoken so much of the lewes present, as of the Papistes to come and others. Let euery one be diligent to vnderstand the thynges which shall appertayne vnto him. After the same sort Iohn seemeth here to say. Hee that hath an Eare. Hee that hath the Spirit, and knoweth howe the Spirit speaketh in Prophecy, let him heare and marke what is to be vnderstande by these Wordes, to witte not onely the story of the present tyme: but also of those which were in the first Church builded vpon the promises of Abraham, and in those Churches which shall be after them
of Asia

of Aha. Therefore whē he spake to one church of the Ephesians he said, what the spirit sayeth to the churches, & the same is sayd consequently in all, that in one Church of one place, and of one time, more places and times may be understood: and all Churches from tyme to tyme, in whome the same and the like doth happen. Let us then reckon here also the Church of the which were vnder the promys, and the Churches which ensued after the Apostles euen vnto the second coming of the Lord: & those also which we haue seene in this time in the restored preaching of the Gospell. In the first age of promys, there were thinges worthy in Abraham, Isaac, and Jacob. They stood agaynst the wicked and the vngodly: Jacob took patiently the Wrath of his Brother, the bondage of his Father in law, and the like. The sonnes of Jacob had many thyngs to thei commendation, but not thys, that they hated Ioseph, and Benjamin: they Charity was turned into enuy and hatred, & the deede of Ruben was starkly naught: which we see in Genesis, was more than Nicolaitical. The like adoe had Luther, & other the Popes Clergy, which the Apostles had with them & were agaynst the doctrine of the Gospell: and that was about the single Lyfe: about the Church: and about the Doctrine. But what contention the Coadjutors haue had with the Papacie, from the beginning herof vnto this time the history may teach euery man, and we in the 6. Chapter of this booke, and afterward standing vpon those thyngs which concerne our tyme shall see. Albeit the doctrine be commended in our new Preachers, which Luther & other haue preached touching Iustification: it be one th of the Fathers, as it may appere to euery man that readeth the old Fathers, & the aunient councils, yet Charity was found missing in the People, and in many of them also. Where would I haue an other to declare thys at large, & let it be sufficient for mee to haue spoken of it. Thys sayinge of Chrysostome is nowe berefted in eueryeannes Mouth. And the Charite of many waxeth colde. Iohn seemeth heere to requyre that mutuall Charity after the māer of the Apostles

Apostles should appeare in them, in whom there was one selfe
 same doctrine of the Gospell; and profession of faith, and that
 this saying of Moyses should be obserued: The law of the citi-
 zen and the stranger, of the stranger, and the citizen ought to
 be one. Which doubtles seemeth to be kept in very few. And
 veridus I sayd that charitie is not onely required, that thou
 shalt be liberal toward a few poore folkes, but chiefly, and
 aboue all that it may be alwayes freuent towardes the whole
 body of the church; this seemeth to mee more to bee explained
 in the same charitie, that I prayd professing the Gospell and
 being at preache in their owne Countreys ought to haue had a
 care for the Gospellers, which were of open toling and flayne
 in other countreys: and if not herein, I verely thinke there
 hath ben no charitie kepte towardes the Church. For at the
 preaching of Luther there arose immediately a greates mult-
 tude of people embracing the truth, and of learned men, which
 saw faulces at the first falling out about religion. Whether
 was the Church then set in order, for all men had understand-
 ing were not heard. But every one velt in his owne as
 he thought good. Hereof arose a controuersie betwene them
 which wer excofited from the Papacie. Hereof dissention be-
 gun. Per upon so many Heresiesooke they originall. Hereof
 so many fell at hartwunt and bange: them selues, and so many
 Chyppis sprange vp. For among whylest among them that had
 receiue one selfe doctrine of Iustification, they were of diuers
 opinions about the expounding of these wordes: Hoc est cor-
 pus meum. This is my Body. Per the louers of Christs church
 wold not breake company: we assembled together, and came to
 one supper. I being a younge man fled the violence of the An-
 quistours, which persecuted me in Italy, and came to Stras-
 brough, where Iohn Sturmius being Rector of gouernourre
 of the Vniuersity gaue mee friendly entertaynement in his
 house, that diuersitie of opinions was there also: Notwithsta-
 nding wee came to one table, thinking of nothing but of stay-
 ning together of us all in one Church with Chyppis. By the
 space in more yeaers, I came to the common supper at Ba-
 sill, where the chiefe ministers helde one opinion, and the other
 Ministers

Ministers an other : and I there declared myne Opinion in shewing what Elias did at his sacrifice, when hee was at variance with the Priestes of Baal : neyther was I repproued by Sacer, who gaue mee Breade ; but charitably delt with mee as a Christian, and then there ains befoze if there were diuersity of opinion, there was not parting of mindes, and breaking of Charity. And as it seemeth to mee many mighte abstayne from this contention which parteth brother from brother, dissolueeth and disperseth the Churches : stirreth vp strife & discord, which we see is against charity, peace, and the ioyning together of Christs members with Christe. When Christe sayde to the Apostles asking him the place where the Supper should bee prouided : Goe into the City, yee shall find a man carying a Bottle of water, follow him, and into what house soeuer hee enter, say to the good man : The Maister sayth, where is the dining Chaniber? where shal I eate the Pasouer with my disciples? The ordinaunce of the former Ministers who were befoze the first Counsaile of Trent seemeth to mee to haue beene declared : who determined that wee oughte not to contend, but that their Supper should bee common wherh had receaued one doctrine touching Iustification. For when 8 Disciples make demaunde of the place, their contention concerning the Lords Supper seemeth to be signified, which professes one Gospell. And when Christe sayeth : Goe into the City to a certayne man : not openinge any mans Name ; hee also warneth vs not to name any Man : that wee shoulde not saye that wee eate the Supper of LV THER, CALVIN, or of any other, but of Christe himselte : and that there should not bee peculiar Suppers, as Paule warneth vs. And when there is founde a man carying a botle of water, he is ment to come to the Lords Supper, and to belong to the Lords Supper, which hath brought with him the promises in Baptisme; and sayth : because he is become the seruant of Christ & iustified in Christe. The names as I sayd. are not uttered : Christ is called Maister, and the other his Disciples. The Maister is sayd to eate the Pasouer with his Disciples, that the Suppers of priuate persons mayntayning diuers opinions may be

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taken away. That which is promised thee in Baptisme, is geuen thee in the Supper : and that which thou hast promised in Baptisme, thou dost promise also in the Supper : vpon the taking of sayth in Baptisme, when the same is more and more increased & confirmed: thou comest to the Lords Supper: not because thou arte wylser then thou hast bene, nor because thou knowest more miseries. That deede of the Apostles, and that commaundement of Christ seemeth to me most of all to concerne vs: as also y reppose of Paule, where he blameth y Corinthians eating their owne suppers: for he sayd y the like heresies, & contentions should be betwene vs. Wherefore I warne not, but I beseech al both Papists, & others whatsoeuer, professing the Gospie, to marke what Moyse meaning is, when he sayeth: Yee shall leaue none of it vnto the morning, nor breake any bone of it. Let them marke (I say) what is ment when it is sayd; none of it is to be left vnto the morning: Likewyse, when the bone is forbidden to be broken. Cruely as I thinke, it is not only sayd, that the bone should not be broken because the Bones of Christe were not broken; but also for an other thinge, which then concerned the Hebrewes, and nowe vs. If these two pointes were vnderstoode, as I were y thinke, there should not bee so much discention amonge vs, but there should be one Supper, and one Church, and we all should bee one in it. And I beseech God the Father, and our Lord Iesus Christe that it may so come to passe, and that the first charity may be restozet.

Wherefore be mindfull] This hath bene read, and run ouer, or ouer passed without any breede takinge, as many other thinges haue bene. Whereof it came to passe that the Candlestickes, that is, the glozy of the Gospie hath bene remoued, in some the ligh of doctrine hath bene diminished: for we began through the Spirite, and bringe to naught through the flesh. Here will I speake no more, when Christe shall make an end of troubles, there shall appeare the remouing of the Candlesticks placed by him in the Church, what it hath bene, and in what places. And my desire is y we rather correct our faults, make good y which wanteth, and amend that is amisse; then y
men

men should requyre at my handes to recite euery errour, and to speake of them that are to come.

But this thou hast, that thou hast not hated the deeds of the Nicolaites] Of the Church men of Rome, which as they abhorre Alpues ; so they lay aside þ care of the Church.

To him that ouercometh, will I geue to eate of the Tree of lyfe, which is in the middes of the Paradize of God]

The tree of Lyfe is the lyfe of the Sonne of God, which is in the Father. Wherefore the first Fathers, Abraham, Isaac, & Iacob, and their twelue Sonnes, of whom they which had fallen from charity did aduance themselves, and correct that whych was amisse, as their testaments do declare, they ouercame, and lyued in that hope, that they did eate of the tree of lyfe, so in like manner they which ouercame in the tyme of the Apostles, and after, and at length in our tyme shall be Partakers of the same victoꝝ, and ryces : in ouercomyng, to werte in abiding the fight agaynst the aduersaries : in subduing afflictions, discommodities, and troubles : and in bydlyng naughty desires : which to do, is þ duty of euery man professing himselfe to be of the number of the beleuers in Chrystes Church, neuer forsakinge charity. To them which shall doe this God will giue the life which is in the Sonne ; or the Sonne wyl giue them that which hee hath of the Father. Paradize is a blessed state, and a blessed lyfe whych the Father geueth vs in the Sonne. Vee then which shall ouercome and continue vnto the ende, shalbe saued : hee shall obtayne to be receaued by the Father througħ Chryste into euerlasting lyfe. Vee seemeth to arise a difficulte, or hard question, because in the 2. Cap. of Genesis, Adam was forbidden to eate of the Tree, that is in þ middes of Paradize : and here the meate thereof is promised. Which difficulty seemeth thus to be taken away, because it is one thing to eate by it selfe, & an other geuen to eate. It is one thinge if thou eate, & take the frutes of an other mans ground, or Garden ; an other if they be geuen thee to eate, & to be partaker of them. The one thou oughtest not to do, the other thou mayst. So in the 2. Cap. of Genesis, to eate of þ tree whych

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is in the middes of Paradise, is to attribute, or take to himselfe the thinges that belong to Christe, and to make them his owne. And here to eate, signifieth to receaue, and acknowledge that which Christe hath geuen vs: and therefore being wel receaued, to be well esteemed, & fozeuer to be enioyed.

*And vnto the Angell of the Church of the Smirni-
ans write : These things he that is the first and the last]*

Hee speaketh of the second age after the Apostles, when Tyrannes in all places persecuted the Christians : and therefore that was called the age of Martyres, the Sacrifice of Bodies, whose sweete smell ascended to the Father : Christ giueth to himselfe those assigned tearmes, by the which also he sheweth that he suffered, and was deade : and yet aliue, and that there is in him euerlasting life, from which he will put murderers, and will giue it to them which haue suffered and dyed for his name. For he which is first and last is greater then they which at any time were created, or created, and are deade : who is *h* enduring, continuall, and euerlasting lyfe : who being deade, rose, and lyued when he would : he is able to geue euerlasting lyfe to whom he will, and put from it whom he will : I knowe thy workes] in preaching of the Gospyle : tribulation] and that thou dost suffer persecution, sorrow, stripes, reproch, and Death, and Poertry] thou arte spoyled of thy goods. But thou arte rich] as the deade in Christe doe get euerlastinge life : so they which become naked for his sake shall possesse hye ryches.

*And I know the blasphemy of them which call theselues
Iewes, and are not, but are the Synagoge of Satan.]*

This seemeth not to be referred to the Gentiles, which could not abide the name of Iewe. Therefore the new name of the vniuersall kinde seemeth to be put for all professing Religion, which vnder the name of religion doe persecute him that professeth the true Religion, & terme him Hereticke. Here chiefly the Iewes are reprobued, which persecuted the Apostles, and the Disciples of the Apostles, and called them Hereticches : & of the Gentiles they which receaued Baptisme, were hinderers of the true doctrine, and made a businesse in *h* Churches.

Among

Amonge the People of Israel, Iannes, and Mambres were a-
gainst Moyses, Datan, and Abiron, and Miriam. Whyles in
our time the preaching goeth forwarde, and after þ first vari-
ance of the Clergy with Luther, the Pope proclaymeth an he-
reticke; a cruell inquisition sprang vp agaynst them that be-
lieued the preachinge, Princes were egged to make warre a-
gaynst the Gospellers, and to put them all to þ sword. And
this the Wyf sayeth declareth. There was discorde also among the
that professed the Gospell. These thinges, and the persecution
of the Papistes caused such trouble, tribulation, and poynter,
that a man is not able to set forth in wryting what the faythful
haue suffered in this time. Wherefore as the persecution of
Pharo, of Nero, and of others was unspeakeable, that it coulde
not all be put in wryting, as God alone knoweth all: our per-
secution also cannot bee declared: whereof God also hath spo-
ken: I know thy workes.

Fear none of those thynges] The exhortation, or chear-
ing is to the Partys, that they should beare, because other
also haue suffered the lyke: and that the faythfull shal suffer
hereafter as much at the handes of þ Clergy, as they in times
past suffred of Tyrannes, and þ is attributed to Satan by reason
of Antichrist, in whō Satan worketh, who is sayd to put some
in prysen, that is to say, to be slayne. Seeing then that the ex-
hortation is made to the Partys, it was made also to vs, who
in these dayes haue suffered þ lyke. But þ this might appeare,
which I haue spoken concerning the ancient Partys, & of
our time, the tribulation is sayd to endure ten dayes: the perse-
cution of the Partys continued certayne hundred yeres; the
in ten dayes time is mystically vnderstoode, and here wee are
warned, þ those thinges are to be applyed to other times, which
are spoken of one place & time. Wherefore in these ten dayes
I suppose the whole time to bee signified, wherein the Gospell
suffer of the wicked. Wee may many wayes distinguish this
time: as if thou begin from Abel, and Cain; and reckon þ time
from Abel to Enoch the righteous, from him to Noe, fro Noe
to Abraham, shalbe 3. times: thou shalt reckon 7. from Abra-
ham vnto the beginning of the 7. age. when þ Christian people

Upon the reuelation.

shalbe troubled no more: and so there shalbe ten; other wise in the seuen ages, and the three states of the world thou shalt haue ten. Other wise thou shalt reckon seuen Ages, or tymes from Chyriste vnto the Kingdome of Israel begun, and vnto the Angell descending from heauen, who is spoken of in the 18. Cap. and vnto the Angell standing in the Sonne, in the 19. Cap. & to the Angell hauing the Key of the Bottomlesse pit byndinge Satan, and the false Prophet, and bynginge an ende of afflictions: and so there shalbe ten. We may and we ought to apply also these ten dayes to the last times, when þe preachinge of the Gospell began, and to deuyde it as Moyles doth the ten plagues. For þe like persecutiō was in Egypt when þe Hebrewes younge Chyliden were drowned, and the rest brought in cruel bondage. The second & thyrde Chapter of Jeremy, causeth mee to belieue also that this exposition fitteth this place: and we shall finde hereafter this diuision of the number of ten described in the seuen Beastes, and thre Codes. That thou reckon the time of Leo the tenth, of Adrian, Clement, Paule the thirde, Iulius, Paule the fourth, Pius the fourth: if thou put to these Pius the sifte, Gregory þe thirteenth, and an other to come after him there will be ten. The worde Decimatio, or Decima, that is to wite, Tything, or the Tenth: in the ende of the 6. Chapter of Isay seemeth to signifie þe same, if a man marke the whole sentence of that Chapter. And there are sayd dayes, and not Nightes because the light of the Gospell, and of Prophecy, hath opened, and disclosed this Beast, which was accounted a man, in the time of darcknesse, and hee hath appeared to bee Antichriste, which seemed to bee Chyristes Apcar. But Chyriste shewed in him which being deliuered of the vncleane spirite tooke seuen other wyse then the first, that after the time of the Partys the persecution was renewed by the Pope, & his Clergy being waxen wicked people, as they were before, and worse. The olde persecution nowe brought by agayne after the establisshing of the Papacy, agaynst the Godly in Chyristes Church, & brought vnto these tymes of þe Lords second cōming was greatly encreased in the seconde time of þe preaching, when it stretched it selfe farre abrode from Saxonic. & of

onic. For the Pope and the Papistes seeing the preaching to take roote in euery countrey, thought good to vse fyre, sword, water, poyson, and all kinde of death agaynst the Gospellers, how great the persecution, turmoyle, trouble, and death hath bene, as I sayd, God himselte doth knowe. They which were faythfull before and now, they which haue mapnetayned the truth of Gods word and the Gospell, shall receaue the crowne of euerlasting glory, which is in Christe. And these thinges seeme thus meete to be expounded: because also it is sayd here: *Hee that hath eares to heare let him heare what the spirit saith to the Churches.* For it is not sayd to \S Church of the Smirnians but to the churches, that those things which are sayd to be in one Church ought to be referred to all, when the like thinges be they well, or be they ill, come to passe, and spring vp. Touching \S second death I haue nothing to say, for Iohn in the 20. Chapter sayth that there is a hell, and a lake of fyre, into the which all they that are agaynst Christ, not believing the Gospell, & persecuting the Gospellers, shalbe cast.

And to the Angell of the Church at Pergamus I write, this saith he which hath the sharp sword with two edges. What is ment and signified by this sword I haue doth open in his 19. Chapter, to wit, the Gentiles, or the Heathen, whom Christe will strike, and Kinges whom hee will destroy with a rodde of Iron, and so sayth. By the Gentiles or Heathen are here to bee vnderstoode not onely the Turkes, and they lyke: but also the Pope and Papistrie, and those which are become Heathen, lyuing as the Heathen, and not as Christians: fauouring of the things \S are of the Heathen, and not of the thinges which are of Gods people: and this wee see in the 63. Chapter of Isay Cap. 9. of Ieremy. Cap. 15. of Ezechuell. Here this assigned terme of Christe is alreadge, because he which hath the two edged sword commaundeth the thinges to be wypte, which shalbe spoken of: because the time past of the captiuitie of Babylon is brought to remembraunce, when the God of hostes strooke the Kinges of Israel and \S people with \S sword: which he had threatned before by \S Prophets \S he would doe: and be-

and because þe Byshop of Rome also is signified, who is growne to ease and idleness, and hath gotten that authority wherby was meete to be geuen to Christe, and his Church: and whereby þe church was to be built & set in order; þy her þe whole state of the Christia people might be gouerned after Gods law, and þe Gods will might be knowne in all thinges. And þe this shoulde be done in not placing therein the Byshop of Rome, and other tyrannes, and Prelates: wherby would speake, and do þe things whereunto their lust and fantasie leueth them: but it shoulde bee sought in Christs members, what þe head doth speake in them. The Pope, and þe Prelates haue done contrari: they haue willingly receaued the authority, rule, and goods of the Church: and by contemning the members of Christ, and þe head Christ: they are become Antichristes: and the Clergy hath done the worke, & businesse of Satans Antichryste, but not of Christe. Whereof often mention is made elsewhere, and in the 2. Cap. Of Isaac, And Christe doth nowe warne them, and sayth þe he is the Iudge, which is to come in his second coming to fight against them with his worde in the restored preaching of the Gospel: to fight with the sword, to punish, and to bee reuenged vpon the Papacy, vpon the vngodly, and vpon Traytours: to giue his faythfull seruantes (as yet shalbe sayd hereafter) the hiddē Manna, and the Gyftes, which no man hath knowne, but hee which hath receaued. Furthermore because vpon delinrance gotten of Tyranes þe Church men were brought into Christs Kingdome, into the Paradyse of pleasure; and immediately they revolted from Christe, as it shalbe sayd in the Church at Thyatira: and sinned as Adam did, as it shalbe sayd in the 6. Cap. in the fourth Seale, the punishment is shewed in the two edged sword, because the Pope was to be deppriued of his spirituall and temporall dignitie: his Eye to be pulled out, & his arme to be stricken, as it is sayd in the 11. Cap. of Zachary and the Angell shall stande at the Gate of Paradyse, that the Pope may no longer preuaile agaynst him.

I knowe thy works, and that thou dwellest where Satans throne is, and thou keepest my name. &c.] Here Christ speaketh to his faythfull seruantes, which haue withstodde themselves

themselves from the bishop of Rome, & had rather liue without renoume basely, and poorly, then at Rome and elswhere to challenge to himselfe any power and authority in the church. But how much Pope Siluester, or an other after Siluester hath shined shalbe knowne in the renewed Church. For then a compariſon shalbe taken from the state of the renewed Church to the state Ecclesiasticall, which was after Siluester. Because this state was accepted to be according to Chryſt, and the Doctrine of the Apostles, and yet the Throne of Sathan shal be knowne to haue ben in the renewed Church: For there the Pope tooke to him that which belonged to Chryſt and the Church. And so is he understood and other Bishops also which haue done the same in their Diocesse, to haue denied Chryſt: and not to haue kept the name of Chryſt. That is to witte, not to haue kept Chryſt to be their Heade, King, and Lord: But in the place of Chryſt to haue intruded and shrowen themselves to the Chryſtian people. Whereof it came to passe, that many retaining the truth of the Apostolicke doctrine and worshipping of God forsooke their Citties, not so much in time past for the persecution of Tyrants, as because after the tyrannous gouernment they abhorred the loose life that was in the Clergie, from whom they exempted themselves: to the ende that they might not be ouer other, and that they might not serue any other but Chryſt.

And in my daies Antipas was a faythfull witnesse of mine who was slayne among you, where Sathan dwelleth.

Here we thincketh after the manner of Prophecie, hee taketh the time which was to follow after Pope Siluester: and by all the time is understood, in the which there hath ben a contention amongst the Chryſtians touching the Supremacie of the Church, and the Bishop of Rome, as Bishops do declare: that it may thus be said: not onely vpon the disciples of the Apostles in the Church at Pergamus haue helde me for the saviour of the world, and haue not gone backe from my Gospell: not onely in the time of Siluester, or immediately after my faithfull haue not reuoked from me and from my Gospell: but also my faithfull here after shall not goe backe from me: and from my first faith of the Apostles. For seeing that the Pope hath esta-

blished, seeing that he hath continued his tyranny so longe as
it shall last, my Antipapes, to werte my seruantes that intende
the Popes ouerthrow, shalbe saychfull, they shall maintain the
same and my Gospel with theyr blood. In my daies, when I
haue won the victorie in Italy by the death of my Partiers: I
got the fourtaines and the kingdome & government was giv-
en me.

Antipas my faithfull wienes. They which would be no other
Pope, but me the Lord, made themselves Antipapes to werte
the Popes aduersaries, and they were slaine where thou dwel-
lest. I will not say in my Church, because now my Church is
not where thou dwellest, where all you vnderstand the Pa-
pacie are called Chyistians: but it is Hell and the place where
now not I, but Sathan dwelleth: the very same thou shalt finde
in Oseas cap. 2.

But I haue a few things against thee, because thou hast
there, them that maintaine the Doctrine of Balaam.

Among those which were witchbrowne from the tyrannous
government, & vnicely life of the Papistes, they are reprobate
which did not blame the Pope: but did allow in their Opinion
his authoritie & power, as Balaam did: who taught king Ba-
laac to challenge to himselfe the Lords blessing and established
his Kingdome.

To put occasion of Sinne before the Children of Isræll
that they shoulde eate delicate to Idoles &c.

That is to make them worship Balaac: and to offer the sacrific-
es to Balaac & Pope, which were meete to be giuen to God.
So were ther many Doctors & professors of holines, which as-
sured & affirmed that the Pope is God on earth: which did ascribe that to the
Pope which belonged to God & Iesus Chyist. & made the sim-
ple sort of Chyistians to offende, and to hold Antichriste for
Chyist. And commit Fornication. They preached of syn-
gile life, they refrained from marriage and committed fornication.
Bishops forooke their Churches to go & whooring with
the Pope: to be with him, and leaue Chyist, & the like: they which
ought to haue serued Chyist haue made the People diuerse
wayes to goe a whooring vnder the Papacie: they haue longed
for

for Balaams reward; many haue desired many thinges, greate Church liuings, & haue left to other the cure of the Church, which hunting for gaue haue eaten & lias of & people, keeping them in manifold idolatry: preachers likewise haue bent theyr minde to large rewards. This also God hateth, as he hated the deedes of the Nicolaites. Be conuerted. These worgnes are plaine. And I will fight against them. As Chyest shall fight with the sword of his mouth, shall condemn by the preaching of & gospel, & strike & Papacy at his conuining. So likewise shall he iudge the which haue allowed & Pope, & Papacie in their preaching. In cap. 2. O leas God saith, Arise wch your mother because she is not my wife. This haue & Popes aduersaries vs. Contrawise haue they do that haue flattered & Pope propping up & church of Rome. Let him & hath eares here. &c. The example of Balaa which is brought forth betweth also & we ought to thynke vpon & Iralies which did & like when Dathan & Abiro were stirred up against Moyses & Ard, whē they worshipped & wickednes of & Mediantes; whē Balaa did that which Chyest here speaketh of. How these thinges may agree w & & Papacy & haue be & Prophecy of our tyme, we haue scene in & bokes of Moyses. Wherefoe they are not now to be repeated, But let it be sufficient to haue touched & place. We oughte to haue an eye to our tynes, & & history is diligently to be considered what & Pope & & Papacy did in & third tyme of & preaching whē Englad receiued & preaching of & gospel. Or rather whē & first councell of Trent was helde. The history is to bee scene what & Pope wēt about by his ministers, by Cardinals, by messengers, to overpasse & murder & was committed on & gospellers as it is spokē of in & church of Smirna, what writers haue ther be, how many preachers did Pope Paulus the thirde surnamed Feruecius win by rewards to confirme & Papacy otherwise then they thought, & to defend him as Balaa did Balaac the which getting Cardinalships, Bishopricks & other dignities became & Popes followers, & wēt a whozing w & Pope. These thigs are more at large set out in Moyses, & many thinges are ther spokē of touching & first councell of Trent, and shall bee spoken of cap. 17. Here a cause mighte seme to bee alaed why the Example of wickednes is taken of the seconde Age, which was to be

taken of the chryd, but of this matter I will speake anon in þ
Church of Thyatira.

To him that ouercommeth will I giue to eate Manna
that is hid.] By the hidden Manna I suppose is signified
the reward wherch Chryst shall giue to his chosen: wherch re-
wardes the Pope and the Romish Church haue refused. The
Popes reward was seene and holden in hand. The Clergy were
rewarded with promotions, and large reuenues. But Chryste
giueth the Manna and the same hidden, because it doth not
now appeare while our life is hidden in Chryst. But shall ap-
peare afterward, when in the chryd state the possession & king-
dome of Chryst, as also the Everlasting life which is with the
Father in heauen, shall be giuen to the faithfull. And I will
giue him a white stone, and in the stone a newe Name
written. I thinke that by this stone is signified the Clerue
and singular gift of the holy Ghost, which is giuen to euery
one of Chrystes Members, & is imprinted in them that it may
bee in them for ever, and be to them also a pledge of everlasting
life with the Father in heauen. Likewise the ioy & state which
euery faithfull man shall haue in Chryst and from Chryste in
like sorte with the Father. Likewise the ioy and feeling which
the faithfull shall haue with God of his blessedness in his ioy-
ning together with Chryst Iesus and God the father in heauē,
which feeling of Gods gifte, and of the partaking of Chrystes
and God the fathers charity cannot be exprest in wordes.
Wherefore Chryst will giue to them that loue him the chry-
des which no eye hath sene nor eare hath heard, nor heart hath
thought.

And vnto the Aungell of the Church of the Thyatiri-
ans write: this sayth. The chryd age from the Apostles was
concerning the Church deliuered of Eynes, when at Rome
and elsewhere in many places there was a free possession of the
Gospell, and of Chyrtianity: the sowerth was concerninge the
reuolting of the Bishop of Rome and of the Romish Church
fro Chryst. And because the Romish Clergy being made laies
bid immediately reuolt, & wel were no time came betwene þ
getting of their Lordship, & their reuolting. Therefore the thirde &
the

the fourth age haue not much difference: and other while both are taken for one, & the time seemeth to be all one with β time β Adam abode in Paradice to weete a little while, & β reuoluyng of β Pope & β Romish Church seemeth to be Adams sin. Other of because it shalbe spoke in cap. 12. I wil not here make many wordes. For β now the third & fourth age are taken almost for β selfe same, because the things which were wisest to the church of Pergamus, & hereto β of Thyatira are in a manner all one. For in the one the Pope & the Papacy is chiefly signified, in the other the Church men & Prelates making with him are signified, & namely the Inquisition wherof β Isabel which persecuted the Lamps Prophets was a figure, and I meane the inquisition which began at Rome, & which came for Merlin the Briton to come thither 300. yeares after Chrysostom, & always increased: & now powereth out & practiseth al her power & cruelty against the Gospellers. Wherefore in the history of β time of that Isabel there was also a contention of Elias with the Priests of Baal, which Baal signified the husband of Isabel: that is of the inquisition which was in the Romish Church. Wherefore the time of the Pope & Prelates is to bee understood, when they began to strike the β but to open their Mouthes to speake any thing against the, & against their errors & vices: our time is here chiefly increased of wher Paule β fourth surnamed Carassa entreated, as much as lay in him, β power of the inquisition. And β seemeth not to be passed ouer which was spoken of in β Church of Pergamus touching Balaam, & Balac & her of Isabel. For when in β Church of Pergamus I speke of the third age, beginning according to β Reuelation from the time of the Apostles, the like seemed to be taken from the third age of Moises deriued from Abraham, which belonged to the Prophets. Likewise when in this Church of Thyatira ther is mention made of the fowerth age the first beginning si om β Apostles: Here seemed also to be brought forth an example from the first Apostolicke Church of the like offence in the Church of Thyatira. For the fourth age of Moises which belonged to Chrysostom, his Apostles answereth the fourth age which began from the Apostolicke Church set in order by Chrysostom, And wher

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as the ages should come in one that the priesthood of Christ & the kingdom of Christ called the kingdom of Israel might be among the Christians: Behold the Pope maketh himself hygh priest & king in the place of Christ. He is become Antichrist: & the Pope hath brought in among Gods people al things quite contrary to Christ, For there was nothing in Christ but good, & the Apostles did ordaine nothing vngodly. Iohn coulde not by the first Apostolicke Church take example of the notable mischief that should be in the Pope. He toke then for the fourth age after the Apostles of the former third age which belonged to the Prophets, an example of the wicked act of Iesabel & Achab, and of the priests of Baal. He toke also for the thirde age from the Apostles of the second age which belonged to the law the example of the vngodlinesse of Balac & Balaam, and that seemeth to be don not without a certain consideration, for to passe ouer that which I haue spoken that no euill was to haue bene taken from the first Apostolicke Church. Elias came to Christ and repproued the Scribes and Pharisees to be the generation of vipers, as in times past he did the Priests of Baal. Likewise Moyses the father of the Prophets might come into the third age of the Prophets. The things are like and almost the same which are reported of Balac & Balaam in the time of Moyses, of the priests of Baal, & of Iesabel in the time of Elias.

Thus saith the sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse &c.

Here the son of God is set downe, that the Papists & Inquisitors may know against whom they made war. First let the Pope know whom he hath betrayed when he challenged to him to himselfe the possession of the vineyard, and of Christs kingdom: Let him know whose name is with him, with the inquisitors, and with other wicked men, is now an offensive name: Let them know that he hath eyes like vnto a flame of fire which dwelleth in fire; wherunto none can come, which is God: wherby seeth they cruel & hidden counsailes against him and his members, the craft and guile which they daily vse which will indure & punish them, which hath already inaged them and will plague them

them into hel, & there will read them downe with his fete & they neuer rise againe from thence: euen as with his euersla-
 ying iudgement he treadeth downe the deuill with all his wi-
 spytes. *I know thy workes] He speaketh to them & were
 at Thyatira, & also commendeth them that before that time sou-
 ghte to be like Elias. Likewise those which in these Daies haue
 don the like, & which come in amidst the generall conflict a-
 gainst Antichryst: which cease not from the works of charite,
 nor from labour, & which be come not turnecoates, but suffer
 all aduersitie euen vnto the end. Notwithstanding *I haue a
 few things against thee] But as in the time of Elias many
 were astray through great darknes & chieflly & husband of Iesa-
 bell: Likewise in Asia after the Apostles, or also in & time of &
 Apostles: Likewise in al & time of the Papacy. So now there
 is a great error in many & especially in Princes, as it was also
 in time past: ther is besides a great error in certain learned mē
 which suffer & inquisition, & resist it not by force & learning whilst
 it challengeth vnto it & doctrine of & gospel, & of Prophecy: it
 prescribeth preachers what they should preach besides the wye-
 domes of & inquisition, it compelleth the to teach vngodlynes,
 it deceiueth, & vseth violence against al the seruants of Chryst:
 & against the & endeavour to do him worship. *To commit for-
 nication, and to eate Meates sacrificed vnto Idols.*
 This fornicatio signifieth & & Pope taketh vpo to be the Lorde,
 to thinke & to do & selfe same things & he doth. To eate meates
 sacrificed to Idols is to be partaker of Papisticall idolatry in
 the inquisition and in all they vngodlynes.

*And I giue her time to repent &c.] The newe Pro-
 phetes haue warned the Clergye forty Yeares the Gospell
 hath nowe bene preached forty Yeares, neither haue they
 gone aboute at any tyme to withdraue them selues from
 the Inquisition and Fornication, that is they haue alwayes
 continued to deale for the Pope, and to take vpon them the
 persons of Princes to take parte with Popes, with Kings,
 and Tyrants against Chryst and his Members. Behold I wil
 cast her into a Bed.] As Chryst hath suffered the Pope and
 Papists, So now he suffereth the Clergy and Princes to deale
 wickedly

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wickedly and cruelly agaynst his members, that they may bee punished and destroyed in the greates troubles to come, so that none shall succede in their places: and the iudgement shall bee seene in them and agaynst the Papistes that were before that at length Chyist may be knowne to bee iudge of the quicke & the deade.

Vnto you I say, and to other of them of Thyatira.

When it is sayd to you, and to other: it is signified that the wordes are spoken to many. I then thinke that they are spoken to al the Godly which haue here in al the Popes time, since when the Church men first began to forsake theyr office and to turne from Chyist. And here is diligently to be considered the story of the thynges whych the Church men dyd to maintayne theyr tyranny and filthy Lyfe vnto our time. They then whych embraced not þ Popish doctrine agreed not with those church men, and fled from filthy liuing and errors, and yet considered not of Sathans deepe reach: that the Church of Rome was the Kyngdome of Antichryst, as Petrarca, Bocatius, and other knew: to ouerpasse Bernarde and other Doctours, are warned to continue in fayth and workes in awaityng the Lordes coming. As they speake, They I say which haue knowne the deepenes of Sathan, haue sayd that the Romish Church is Babilon as Petrarca termed her couetous Babilon, Bernard, the seate of Antichrist. And so in our dayes the common speache of all that are wise is, that the Pope is Antichryste: and the Popysh Byshoppes in the seconde councyle of Trente (as I will declare hereafter) pronounced the Pope to bee Antychrist. I wil put vpon you none other burde, but that, &c.

Wherefore in all the Popes tyme and especially at this time wee oughte to endure Aduersitye to continue in the receyued Doctryne of the Gospell, and in mutuall Charitee, as wee are also commaunded in the 3. Chapter of Oseas. Whether oughte wee to seeke for any more and make any more a do, as long as the Popysh Ungodlynesse doth continue: as long as there be Heresies, as long as there is ignorance of many thynges, & especially of the end of the Babilonycall state:

and

and now especially when wee say this of the 74. Psalme. Wee haue not seene our signes; there is now no Prophet, & there is none among vs that knoweth how long it was expedient to looke for that Christ should renew the preaching of his Gospell; which also he did: that he should punish the Antichriste and his followers with an yron Rodde, which hee doth: that he should open the scriptures, and renewe the Church, and the whole state of his kingdome.

And he that overcometh, and keepeth my workes vnto the ende I will giue him. &c. He concludeth that who so euer shall continue vnto the ende eyther to stryue agaynst the Papacy, or not to mayntayne the Papacy: and shall constantly abyde to doe the thynges that are commaunded in the Gospell, shall be in Chyestes Kingdome, as the Day starre neare the Sunne when he riseth in the morning. For by a starre in the 24. Num. Chyestes kyngdome is signified, that thou maist vnderstand that the Gospellers shall be the Synners in the kingdome of Christe, when that of the 1. Psalme shall come to passe: Desire of mee and I will giue thee the Heathen for thine Inheritance, and the endes of the Earth for thy possession: thou shalt rule them with a Rod of Iron, and as a Poters bestell shalt breake them in peeces.

Let him that hath an Eare heare what] The Spirit of the Lord spake: that as in the time of Elyas the godly should sticke to the preaching of Elias agaynst the wickednesse of Iezebell, and Baals Pryests: so they which were of the Church of Thyatira should be still carefull to wythstande themselves from those that seeke for tyranny in the Church, and goe from Christ to tyrannesse, turning the worshipping which they owe vnto Christe and God the Father, to themselves and to Tyrannes. Of these thynges which hee warneth them, hee much more warneth all the godly which were in all the Popes time: and chiefly vs, who are brought to the last Practyses, of Satan by the Pope, by the Inquisitours, by wicked tyrannes, and by all them that are possessed with naughty spirites, stryuing, & euery where making warre against such as embrace the everlasting Gospell of God, and of Iesus Christe.

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Chapter. 3.

126. And write vnto the Angell of the Church which is at Sardi: these thinges sayth hee, &c.] Were the fiftte Age is described, when the Popes tyranney was established and confirmed by Charles the Greate: and then were there very fewe which tooke not the marke of the Beast, as it shalbe sayd in the thirteenth Chapter, here is also described the fiftte time of the Gosples preachinge. And in Iohns time the same after a sort seemeth to haue bene at Sardi. The same, as I iudge, was when Kinge Iosias ouerthrew Idolatry amonge the Iewes: there were then that gaue G O D his due worshipp, when well neare all men seemed to them selues very Godly. But speake wee of the fiftte Age, because then all men well neare seemed to them selues to bee a lye and to haue had the true worshipping of G O D, when they worshipped the Pope, and wrapped themselves in Ceremonies, and fleshly worshipping: but they were deade, because that age was attributed vnto Beastes, as wee see in the first Chapter of Genesis. So then were men deade through Synnes, and Offences, and as it were voyde of Reason, without Chyfte, and the Spirit: wythout any notable Synnifer whych should set forth Gods worde, and call men to a godly worshippinge. But Christe much more playnely speaketh vnto vs, whych are in the fiftte tyme of Preachinge. When warre is in Fraunce, & certayne Synnifers stryue to haue the vpper hande in Doctryne: certayne Churches stryue to make other obey them. In þ meane season þ doctrine beinge turmoyled is not encreased, but diminished, and the Spirit that was is dyatone to the flesh. The Hystory of the tyme is knowne: many wyth Disputation, and wringing, turmoyle, and trouble the Churches, and the Believers: some in certayne Churches woulde haue all other to bee Heretickes that were not of their Opynion, and did not as they did. There were seene dyuerse Popes, & dyuerse Romyshe Churches in many places. They attrIBUTE to themselves the Name of the true Church, and the true Church is there founde deade: for dayly the first preachinge was seene to dye. Christ
- 127.

ope. Chyſte therefore ſayth vnto vs which are in the fiſt time: Theſe thinges ſayth hee that hath the ſeuē Spirites of God and the ſeuē Starres. That Chyſte whom yee preach is hee that requireth a continuall Spirit in his worſhippe, which requireth conſtant Preachers of his worde. But you haue begunne with the Spirit, and deſtroyed with the fleſh. As you ought to haue gone forward in Preaching, ſainte therein, & by litle, and litle ſuffer it to decay, wherby they Buildd that were conſtant Preachers before you. I warne you that I haue the ſeuē Spirites of God; and that I am able to geue, and take away the Spirit when I liſt, which in all ages of the world haue geuen Gods Spirit vnto all them that haue bene partakes thereof. Unleſſe yee turne you to thoſe thinges that belong to the Spirit, I will cleane deſpyue you of Gods Spirit. Which let, they that be wiſe pray that I doe not, and ſay: And take not thy holy Spirit from mee. In all ages of the worlde I haue ſought for the Spirit in all worſhipping giuen to God eyther in the Lawe or in the Goſple. I giue you warninge that I haue the ſeuē Angels (that is) that all the Syniſters of the worde, wherby were in all ages of the world were ordayned by mee; and wyſhed them conſtant. If you leaue of from the firſt Preaching, Dyligence, and Godlyneſſe, I haue power to place other in your roome.

*That is, by
the Lorde
Chryſte.

I knowe thy workes] Thou Papiſt, thou that doſt profeſſe my Goſple, both before, and now, & at euery tyme, I am preſent, & I ſee what you doe preuily, and openly. Chyiſt knoweth and puniſheth all: and his iudgement beginneth at Gods houſe. *Thou haſt a name that thou lyueſt.* The repoſite is that his worſhippinge of GOD, and the Preaching is with you, and that therefore you are appoynted for my euerlaſtinge Lyfe. *But thou arte deade.* It ſareth otherwyſe in many. My worſhippe is not among you: yee make your ſelues Chyiſts: yee preach your ſelues, and not mee. I tolde you that I had his ſeuē Spirites of God: and his in my preachinge of all ages the worſhipping of his Spirit & not his fleſh was euer preached. I tolde you that I had the ſeuē Angels, which were Syniſters of the Worde: they Preached I ſay mee, and not themſelues,

128.

as you doe. Concerning þe Lords Supper, wherein Chrystes
 spirite is likewise taken, and thereby wee are made his body:
 Dyrnke yee all (as sayth Paule) through the holy Ghoste in
 Chrystes body: that wee may liue in spiryte, and serue and o-
 bay our head: elsewhere oftentimes it is spoken of, and in the
 19. Psal. Touching the seuen folde Sppryte of whom Chryste
 heere speaketh. By these wordes of the Sonne of G D D
 wee are to consider of his iudgement in Fraunce, in the mur-
 der of the Gospellers: whereof Ezech. speaketh in his 9. Cap.
 Wee are afterwarde to cōsider of it in all those whom Chryst
 shall put away from comming to his Kingedome. Where-
 unto they shall not come þe haue not well behaued themselves
 in their office, & haue sinned agaynst Chryste & the holy Ghost.
 Bee a wake. In those thinges that concerne the Lords Sup-
 per, and that none make himselfe Chryste.

And strengthen the residue that are lyke to dye,
 The preachinge also of the Gosples doctryne, touching iustifi-
 cation before preached is diuersly tolled: the Images are retai-
 ned: the Ceremonies, and Poppysh fashions are by litle, & litle
 taken away, the thynges which were of the olde fathers, or
 of the Apostles, or of such as restore the preachinge of the Apo-
 stles, come to decay: to ouerpasse Charity, whych wapeth to
 colde. Whereof it cometh to passe that *I haue not founde
 thy workes perfect before God*] And these thinges are not
 spoken of all, but of many. *Remember therefore how thou
 hast receaued, & heard.*] Remember yee Preachers, which
 now trouble the Churches, and the Consciences of the Belie-
 uers, and bring Papistray agayne, what Doctrine of myne
 haue you earst receaued by my Preachers, and what haue
 yee heard by the same. And keepe. Keepe the thinges which
 yee haue receaued, and heard of them. And repente. Because
 yee haue gone backe from their preaching, lyfe, and Sppryte.
 If therefore thou wilt not wacth. Chryste threatneth that he
 will punyssh them when they thinke not. Wee haue seene al-
 ready that Chryste hath sodaynely set nowe vpon the French,
 now vpon the Spaniards, now vpon the Venetians. We haue
 generall murders; wee haue seene many of the Prynces, and
 of the

of the people to haue come in daunger, and to haue fallen into the enemies handes : that nowe the fire, nowe the sword, now the plague hath sodainely taken away men bove of care, and promysing themselves all prosperitie. Greater thinges are at hand in the great troubles wherein we shall all be wrapped. Thou hast a fewe names in Sardis. That is, at this tyme whyle there are great Troubles in Fraunce, and Flaunders, there are yet some which haue not gone backe from the preaching, and from the exercise of Religion, but still haue thought and done well : as a fewe haue bene in the last age, which toke not the Popes parte. *Hee that overcommeth shall be clothed in white arraye* They that shall constantly abyde in doctrine, in life, and in spirite shalbe iustified by Christe, and shal not be put out of the Booke of lyfe : they shall not dye in the sodayne murders, as it shall happen to those that haue reuoluted : and being defended by Christe shall tarry in the kingdome of Christe to the ende. Let him that hath an eare heare : Wee are warned to weigh diligently these thyngs, whych the holy Ghoste speaketh to them of Sardis, and to the Happies whych haue bene vnto this day, and to vs looking now for great troubles, and Iudgment.

And to the Angell of the Church of Philadelphia write : These thynges sayth hee whych is holy. These wordes are uttered to them of Philadelphia, (that is) to those fewe, which a litle before were sayd not to haue defiled their Garments, not to haue reuolued from the doctrine receaued, not to haue shuncke from the lyfe of the Gospell, nor from the spirite of the godly Fathers. And it seemeth a wonder, that he speaketh here onely to them which continually abyde in his worshipping, and repproueth not the residue whych haue reuoluted, and which haue done wyckedly, as wee haue seene in the former Churches. I will speake what I thinke. In the French murder Anno Dom. 1572. the 24. of August. Christ was seene notably enough to haue shewed his Iudgment, especially a newe Starre seene in the Clement witnessinge the same. Wherefore Christ speaking of that murder in the 1. Chapter of the Prophet Amos, sayth : For thre transgressions, and for

fourte I will not turne to it, as though he seemeth not now to debate the cause when his Iudgement was begun, but to goe forward with his iudgement. Therefore he speaketh not any more to the wicked as already iudged, but to his cholen, to whom he will performe the promises in his worde. Therefore in the first age new Prophets are sent to declare that all that age the Lorde was to bee looked for who in shorte space will punish, and rewarde. Lyke wise in the sixtetime from the olde Prophets greate trouble is shewed to bee at hande; which the Godly looking for prepare themselves to escape it, and to obtayne Gods promises. Therefore in the sixte time after that French murder there was scene such a multitude of all kynde of men, as is described in the 7. Chap. Micheas, and elsewhere in the Prophets: that God seemed to bee kindled with wrath; and onely prepared to punish the Offenders, and wicked Men, whom hee had cast of from him: hee onely speaketh to those who contynue to be his.

Micheas.
Cap. 7.

131.

These thynges sayth hee that is holy. Hee seemeth then Christe putteth his in remembrance of the thynges, which he hath promised in the Prophets, when hee deliuered his people from the bondage of Nabuchadonazar: & hath confirmed those thynges of the Church by new Prophets, as Ioachimus and others vnto Luther: That all may bee ready to receaue those thynges after the great trouble is past. Christe which speaketh now here and in the Prophets is called holy and true: that wee may holde his promise sure, which nowe while there are generall murders, are in doubt, stagger, and feare all thynges: because hee which is Constante is holy, and is not chaunged: and hee which cannot lye, promiset: then that which hee promiset is as if it were performed. Wee shalbe quite deliuered from the Papacy, & shalbe free in þe Kyngdome of Christe. Moreover hee promiset which hath the Key of Dauid: We I say, which is of ability, to who all power is giuen in Heauen and earth: which remoueth, and placeth Kyngs: ouerthroweth, and setteth vp Kyngdomes, agayn whom neyther þe force of Pope, nor Satan, nor Heauen, nor Earth, nor thyngs aboue, nor beneath can any whit preuaile. I know thy works. Many in the

in the time of the Albigenians chaungen their life into þe wea-
ching. Likewise in the ende, or aboute the ende of the sixt Age,
and in the entry into the seuenth: whereunto the greates trou-
ble will open a greater entry: I hope that through the coun-
cell of Fraunce, and other hereafter there will be in many a
great amendment in life & maners, and þe doctryne also shal
become purer, and yet these thinges shall appeare in many of
the Godly, when the great troubles shall aryse.

132.

Behold I haue set before an open doore, and no man can
shut it.

For those that haue continued to bee Christes an en-
try is prepared to victorie, to saluation, and to obtayne þe kyng-
dome of Christe; that they may raigne with Christ. There is
no Creature neither in Heauen, nor Earth that can let what
Christe hath appoynted, and what Christe doth. The Dooze
then is open. Wee shall no other wise obtayne the Kyngdome
of Christe then if we had already obtayned it, and entered ino
it. For thou hast a litle strength: What smale strength þe
Gospellers had when the great troubles were stirred vp, the
Hystory shall teclare: Lyketwise what great substance & pow-
er the Papistes gathered against them: Then Christ with his
might shall open vs the entry to his Kingdome, agaynst þe will
of all tyrannes: and their Kingdomes shalbe subiect to þe Gos-
pellers to come. And heere is signified that contention whych
hath growne of the name of a Catholicke, which þe Papistes
challenge to themselves, when they are Anabaptists, and with-
standers of them that are Catholickes in deede.

*The Papist
doe challeng
the name of
holy Con-
gregatio, to
cloake their

Because thou hast kepe the worde of my patien: e. They
haue continued in the worshippinge of Christe in suffering af-
flictions, and the Lordes iudgement.

And I will deliuer thee from the howe of tentation. furi agaynst

Christe will deliuer his from that great troube, which he
will bring in vpon the whole Earth, that all Belieuers may
be tryed, & Unbelieuers may be iudged, and here it appeareth
which time þe speech is, & that þe true interpretatio is alleaged.
Behold I come shortly: hold that which thou hast that no
ma take thy Coriwe.

the true
Church.

Albeit CHRISTE seemeth to vs to dyue of the tyme,
when all

Upon the reuelation.

when all the first age the faithfull could not shew their heads: and now when we are together by the eares, and in an endlesse Contention are at daggers drawing many wayes: yet Christ doth promise to come, and deliuer vs from so many euils. In the meane while we are warned to abide in the faith, in woordes of Charity and in the receaued doctrine of Gospell, and not to seeke for any more then that which hath bene giuen vs by the Preaching of the Gospell elsfoones begun, and not to turne away from it, as it came to passe befoze with many which God did cast of. He gaue to other the thynges whych they had: as it is sayd of the Candlesticke remoued. In the 3. Cap. of Ofeas, Lpke wile Barly & siluer are geuen. We are by these wordes willed to looke for the Lords second comming. Let that place be seene, and conferre it with this. That shortly is not to bee ouerslipped, but p wee consider what hath bene spoken thereof in the 2. Epistle, to the Thessal. When Christe here speaketh to vs, as though he were at this time of the sixt Age amonge vs, and sayd that he would shortly bring great trouble, & iudgment, and not to delay this vnto the last Trumpe.

Him that ouermeth will I make a Pillar in the Temple of my God. Wee that shall constantly abyde the conflict vnto the ende, & reuolt not shalbe as a Pillar in the renued Church, he shal therein still remayne, and not be remoued, as the Pope hath bene: & as many also haue bene reuolting from the Gospell. And I will write vpon him the name of my God. The Sonne of God shalbe in his Kingdome: he shalbe reuued in the renued Church: he shalbe established in the body of Christe: Touching the newe name of Christ, whereof mention is made in the Prophets, and touching the newe Name wherewith wee shalbe called in the renued Church: time shall open these and other thynges: in the ende of the Booke hee entreateth of the Church, which shall come from Heauen. Those thynges which are there spoken they shall obtayne whych shall continue vnto that time vanquishers of Antichryste, and of afflictions. Let him that hath an Eare. It concerneth vs most of all to heare these thynges which the holy Ghoste speaketh to the faithfull, which shalbe in the time of the greates troubles.

And

And unto the Angell of the Church of the Dia-
 dictians write: these thinges sayth Amen.

Here is described the seventh time of the Gospels pr. acting
 begun agayne, when vpon the ending of the notable iudgement
 at the vale of Iosaphat, whereof Isaiah speakes in the promises in
 all Prophecy shall be perfourmed: there shall be a difference be-
 tweene them that are Godly in deede and countenance. Gods
 iudgement yet finishing euery place. The Godly in deede shall
 haue the Victory, and the promised Rewards: and the other
 shall bee cast oute. Iohn putteth Amen betweene as it were
 a Parenthesis that the truth of all Prophecies may be seene to
 bee brought forth and fulfilled: and all Promises to be truly
 made and perfourmed: and thus God would chiefly haue that
 wee may take heede, and that we also may beare witness. It
 followeth. The faithfull & true witness, the beginning of
 the Creatures of God. That we may understand that Amen
 whyle we consider what is signified vnto vs by those three af-
 signed termes. For by the faithfull witness I knowe Christ
 hath now preach his Gospell the second time, and is now come
 the second time, (as he promised) and perfourmeth the thinges
 which he hath spoken by his Preachers and Ministers: that
 by true witness wee may understand whatsaueuer Christ hath
 spoken in his second coming. And when he is certified True,
 I understand the preaching of his first coming, and what thin-
 ges soeuer he hath to doe to come, as also the Apostles, and o-
 ther vnto Luthers time. All which haue fallen out, as hee hath
 to doe, euen as also his Doctrine of the Gospell hath ben true.
 And where as hee is certified. The beginning of the creatures
 of God. It seemeth first to be declared that he is the first, and
 the last, as it is sayd before that all in the Church haue bene in
 him from the beginning of time to the ende of time. For euen
 the truth of Gods word told before hand from the beginning is
 also signified by him. At the beginning all thinges in the crea-
 tures were spoken of before to come to passe, as wee see in the
 1. cap. Genesis: and consequently in all Moyses, & the prophets.
 For in the thinges created and made in men, and in other thin-
 ges, the thinges which shall come to passe in the latter tymes

are described, and where a Chyrtel is the beginning of every
 Creature: and as Paule sayeth, the first begetter of every crea-
 ture: the things which were foretold by thinges created, were
 foretold by him. Or as he is the beginning of every creature:
 so is he the foreteller of all things from the beginning, which
 were foretold by his Creatures. Iohn would haue said, Christ
 preached the true Doctrine in both his cominges, foretelling
 true things at hys first and second coming and also foretold
 true things by Moses and by other of the Prophets, all which
 shall now appeare to be true by theyr falling out. And whē this
 is saide last, Chyrtel also is signified to be the son of G D, in
 whome are all thinges created, and all the faithfull in his church
 and also the way to all of thinges to come, by thinges created
 whych in Moses and the Prophets, is signified. And this seemeth
 a Prophetlike interpretation. The Preacher of the Gos-
 pell might well say that Chyrtel is termed a *witnes because
 he hath spoken of those things which the Father hath spoken:
 Faithfull because he hath made relation of nothing otherwile
 then the Father hath spokē. Likewise Iesus Chyrtel is termed
 a witnes for himselfe, because the sonne of God shall speake, &
 he shall beare witnes of the iudgement to come which is the son
 of God. * Faithfull, who speaketh and hath spoken no other-
 wile then things haue ben and shall be. Likewise that he is ter-
 med a *witnes, & Faithfull by reason of a certaine falling oute
 of things, which coulde not chose but fall out, after he had sayd
 his word: Neither can fall out otherwile then he hath saide. All
 these thinges shall we see entpyng into the leuenth time which
 the sonne of God hath spokē of by Moyses and all the prophets:
 which he hath spoken of in the Gospell by the Apostles & their
 Disciples, and which he hath spoken of at his second coming:
 they shall bee seene when the Kingdome of Chyrtel shall begin
 to settle in the lowe Countrey, Fraunce, & Spayne, and when
 the Church shall bee brought in order and establied by a Coun-
 cell. Furthermore when the same shall come to passe in all
 Italy, when in the vpper Germany, and in all Chyrtendome. The
 hee whych made Heauen and Earth, and all thinges in them,
 whych

which made in himselfe the first Parents; and all the catchpall
of all ages shalbe declared to take all men into him; & his at
length he may appeare to bee the beginning of the Church
of God; hee shall bee seene to raise vnto him; and into him all
those that are by him created in the whole Church; as were all
are his, and as his things, and all things are by him. Know
thy workes that thou art neither cold nor hot.

Christ going about to dying his to his Church, and to his
Kingdome, and to performe the things which he promised to
all the faithful of all ages, because hee being both Iudge and
Lorde is present: he first chooseth his a parte, and severeth the
from those that are not his. And not onely the Papistes, and the
wicked are to be under stood to be none of his. But also they
to whom he shall say. I know not you and such as you are not
ther is there here any hardnes in the words, a man myght re-
peate from the beginning how men after the word of God re-
turned and taught he, they became more sluggish and fainte in
study and practise of Gods word: they haue not passed vpon the
things they ought: but haue sought for idleness, sleepe, profit &
pleasure. I nowe will omit to doe it which notwithstandinge
shalbe don in the Church by the Ministers of the word: they
may run through all ages: and shew how after a small time the
sonnes of Adam immediately went backe from the commaun-
dements & worship of God, which Daniel doth shew cap. 9. Baruc.
cap. 2. and the booke of Deuteronomy serueth for this matter,
that we may shake of sluggish idleness, and doe those thinges
which are taught in this booke. Wee ought to liue otherwise
hereafter, then we haue done hitherto: the time is come for e-
uery man to arise from sleepe, & feruently do the things which
are of Gods seruant & myght. For thou sayest I am Ryche,
and increased wyth Goodes: When there shall bee some
that shall followe the idleness of the former Ages, they shall
followe the Romysh Church men, who after they had gotten
the knowledge of Christe, and had store of Earthly Goodes,
they thoughte them selues happy, when they leauinge the
study and practise of Gods word became miserable they are
warned

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Daniel cap.
9. Baruc. 2.

warned not to follow them: For they will not have his right in spirit, and seruence in his Worke. The Godly shall haue two kindes of Ryches of the Lord, in the free and restored Church. They being deliuered from Tyrants, shall be lords themselves, & shall obtaine the State which the wicked & tyrants vpon enioye, That they whych shall be Kings & Ministers may be afterwarde Gospellers. Under whose rule and gouernment euery Man may obtaine his owne, and enioye a desired peace: they shall bee stored wth the Ryches, and Treasures of the knowledge of G O D: For they haue the Gospell plaine, the darcke Question of the Prophetes vnfolded the Mysteries of the Lawe disclosed. And then shall they thincke that they want nothing, as in time past the Romish Churchmen thoughte & some also professing the Gospell. But when there is no seruēt Charity to God warde, towards the Church: towards euery one in the same: when there shall be in vs no liuely worshippinge of God, when wee shall not bee seruēt in doing, wee shall be as a dyed stocke cleauing to fat ground, but taking no Sap from thence, nor eating, the younge shootes of Trees, nor the fruite: Wherefoze wee shall rather be poore then rich, wretched, then blessed: wretched I say in this World, & miserable in þ World to come. We shall be blinde and naked: Blynd because in spirit wee shall not see spirituall giftes. We shall be the Letter, We shall be the flesh and not the spirit: wee shall haue no feelinge of the giftes and lpe that is in Christ, naked because without the liuely spirituall worshipping, wee shall haue no like garment, by the which euery one ought to be receiued and admytted to the supper of the Lambe. I counsell thee to buy of me Gold tryed by the fire. Heere Christ directeth vs by frā worldly dolours. He would haue vs after we are freed from tyrants haue gotten his kingdome, & the knowledge of heauens things, and shall be at quiet, and enioy the commodities of this life in the peace that he hath brought, that we should not followe, as I say, men of former times: who with a cheerefull & great Courage embraced the Cropp and Grace of G O D, and afterwarde continually became more saynt in the studie and practise of the Worshippinge of G O D. Christ would haue

haue vs, as in the beginning we haue ben feruent in reecluing the word of God and his giftes. So we should continue in the same feruent spirit to thinke vpon heavenly things, and to loue him and God the father: and to bee alwaies doing the thynges which belonge to our saluation. All oughte to marke all these things in the Kingdome of Chyft as longe as they liue in this World: These things ought they to desire of Chyft, that they may heere so liue in him that they may liue euerlastingly here after, and in heauen possesse perpetuall treasures: For here is the true way, and meane to gather Riches together, & to come to euerlasting life.

And that thou mayest be clothed in white Raymente that thy filthy &c. Heere the liuely, working and accomplishing faith and righteousnes of Chyft is declared. By the which we haue put on Chyft we may liue after Chyft, & oure conuersation may be in heaue: For all that we tread the ground with our fecte. *And anoynte thy Eyes with eye Salue, that thou mayst see.* The spirite of the Lord is to be desired. Mans pyde is to be troden downe and we oughte to see, consider, and embrace what God speaketh in his Scriptures. If sence: If mans bruterie wisdom perswade vs to any thyng, we wil hunt after it, as the wise men of this World carst do: Our eyes shall be found dimme in those thyngs which concern God and euerlasting life. Therefore though Gods liuely spirite all the dimnesse of our mynde is to be remoued, and enclie we oughte to beholde the thynges which are Gods, and whych God alwaies requirerh: and to do them with Gods liuely spirite, not with any deade, thought, or sence. As many as I loue I rebuke and chasten. Chyft hath often rebuked and chastised his, that those things which were spoken mighte come to passe as the story teacheth, and as we see in this our tyme. And for that our cause had done it, we oughte alwayes willingly and stoutly to suffer the Lords correction and chastisement, and to returne into the way from whence we haue gone astray, that we might be Gold fined and tried in the fire before God. But if we may no moze be stricken we shal heare Chyft, who saith.

Bee zealous therefore and amende. And we shall studie al-
 wayes to be seruent in the worshipping of God, and in his loue
 and Charitie: that hereafter we may be other towards him then
 wee haue ben hitherto: and may immediately correct by repen-
 taunce what soeuer we haue don and committed. **¶** Stande at
 the Dore. Now is the Lords second comming. Chyrche is at
 hand to receiue all such into his Kingdome as we haue spoken
 of, seruent euer after to the Worshipping of God. Whereunto
 as he now allureth all that are desirous of euermasting life: So
 also he in times past was euer ready to receiue all that came
 vnto him. **¶** And I will sup with him. Here we seemeth that is
 performed which Chyrche sayde to his Disciples, I will not
 drinke of this Fruite of the Vine vntill I drinke it in the
 Kingdome of G O D: I will not eate of this Pas-
 uer with you vntill it bee fulfilled in the Kingdome of
 G O D. Then there seemeth to bee an ende of afflictions,
 and persecutions for those which shall liue in Chyrche that after-
 ward they may sit in him and with him in his throne. **¶** Let him
 that hath an eare. These and all thynges which haue ben spo-
 ken of these seuen Churches, as in all ages, and times they haue
 ben marked of all the faithfull. So ought wee to haue them be-
 fore our eyes and hourely thinke vpon them. For now the time
 is come for vs to enter into the gate of the house of Chyrche, and
 of his kingdome, to sup with him, and sit in his throne: or to be
 thrust out of his Church, & perish miserably. And we must con-
 sider that, & which is spoken to this last Church is spoke to all
 that shal be in & whole course of times. For Chyrche wil euer pu-
 nish not only sins but also sluggishnes, & they which shal bee ser-
 uent in those thinges which are of God ought to take heede &
 the time of the Supper is at hand, that they may know & they
 shal go into euermasting Lyfe when the tyme of the world shal
 run ouer.

The

The Argument vpon the 4 Chapter.



THE Church and the Kingdome in this vision is shewed to be hereafter. Because we haue so pourtrayed the workes of Christ in his church, that we might know him to be the euerlastyng Priest and Lord therein: that we might know that the preaching eftsoones begun at his second coming, is the same that he spake in the flesh, and which was containyd in the law, and in the mystery. Likewise the proceeding of that preaching in the Churches, we haue declared from the beginning vnto the restored Church established in the Christians: where also wee haue scene the proceesse of the times of the Church from the Apostles vnto the same restored Church: also from Iacob the Patriarch, vnto Christ: it now followeth that in this fourth Chapter we behold with our selues the work of $\text{the new framed church}$ after Antichrist and other aduersaries cast out, and expelled from the Church : likewise the kyngdome of God established in al the Christians, the which establishing doublets of Gods kingdom & church shalbe perfected by a coll of the members of Christ with the head, and not of tyrants and the sonnes of Sathan. which grounded kingdome of God and settled Church, Iohn setteth forth befoze our Eyes in this second vision of this fourth Chapter: wherein wee knowe not onely what shall come, but also vnderstande what they oughte to do, which shall then gouerne the Church of Christ, that she and Gods kingdome may alway stand, and be ruled according to his will and euerlastyng verree, and that all men may liue & occupy themselves therein,

After this I looked. The order of times semeth meete to be obserued the way we may perceiue wher we are come to the seuenth time of the gospels preaching restored by the Lords second coming, that immediately shall follow Gods Kingdome, and the Church established and renewed after the rule of the Church Apostolicke: as Iohn also sayeth, after that hee wrote of the seuen Churches, that he saw the thinges which are declared in this Chapter and in the Chapter following.

Beholde

James Brocarde

* Behold a ~~Dore~~ was open in heauen. The state of al churches which hath ben from Abraham or also from Adam vnto the Church renewed, shal be opened in the Councell to be set out in the holy scriptures. Which Councell me seemeth, is signified by the open Dore. For by this word heauen the Church is signified, as we see in cap. 1. Genesis, and elsewhere. And because the Councell of God hath hereto ben hidden from vs concerning those thynges whych hee was to doe at all times in hys Church, the Dore now in the Church is set open: that is to say that Councell which I spake of, by he which the Councell of God shalbe knowne, which hath bene hidden from many hundred yeres, and darkly declared in the holy Scriptures. And because all the holy Scriptures is also termed Heauen. By the Dore thereof, that open manner of Prophecy shalbe signified. Wherein thyngs to come haue bene registred & holy mysteries couered. But if by Heauen thou understand the dwelinge of God aboue, where the state is, and who sitteth on it, then shalt thou know Gods kingdome, and his cuerlasting Councell: and other higher matters shalt thou muse vpon. But wee entreating of the histoy of the Church in the holy scriptures: do leue these thynges for other to muse vpon at an other time. And heere wee consyder Gods kyngdome vpon earth: & the church establisshed, which thinges me thinke meets to bee done by the Councell, wherein shalbe opened the thinges I spake of: and those thinges shalbe determined which in this vision are shewed and signified.

And the firste voice which I heard, as it were of a Trumpet. Which voice of Christ spake in the Apostles. Prea rather in Moises and the Prophetes, and hath continually spoken the selfe same thynges in all the Ministers of GODS Maiesty. Likewise the thynges whych holy Israell hath spoken from the beginning, whych hee hath tolde in Adam, whych he hath declared to come to passe in the very frame of the world hee nowe dwaleth and byngeth to effecte, and Perfection the Thynges whych hee hath forgettolde by the Wyttynges,

analogie of an other world being in the first world here the
 images of the church here to be signified: in which the begin-
 ning may be signified with the end the same may be signified
 to the end in the end which was foretold in the beginning:
 and that perfected in the end which was foretold in the begin-
 ning. Of a like Salomon saith, that which hath bene done,
 may have recourse to that which was meere to bee done, and
 may be done. Wherefore let vs here consider that the things
 which the Sonne of God spake in the making of the world
 and afterwards, are now finished and perfected. *And I will shew thee things which
 must be done here after.*

When it is said, Come v^p hether, we are taught that wee
 cannot vnderstande holy Scriptures by the power of the minde,
 of the letters, and of mans vnderstanding: but that our minde
 ought to be lightened by God himselfe, that it may perceiue
 things which are of God: which God many wayes hath taught
 vs: first by the wordes which he hath spoken to his seruants
 here by many signes geuen vs in the Lawe, and by Prophe-
 cies: then by drawing some of his seruantes vnto him, as it came
 to passe in Moyses, Paule, and others. Therefore ought wee
 to know that the spirit breatheth where he will, without
 thing it cannot be perceiued from whence he cometh. *Where-
 fore it is said: And I will shew thee things which must
 be done here after.* The order is diligently to bee conside-
 red as it is signified in the wordes of Iohn: when he saith: Af-
 ter this I looked, whose order is that after that seuenth time
 wherof I spake, of the preaching in the Lordes seconde com-
 ming there may followe the establishing of Gods Kingdome by
 Councells. But because the story is all to be kept touching
 the ten Churches, which were in Iohns time in Asia, and
 therefore an other order of the time which ought to followe af-
 ter them shalbe meere to bee considered. And so accordinge to
 Prophecy we ought to weigh of two times, to ouer passe gene-
 rally all times, in which this Kingdome hath euer bene with
 God. After then weighing of two times only, if wee haue an
 eye to the story of the ten Churches, which were in Iohns

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time: the things which were shewed shoulde come to pass in
 cer those Churches; (as it seemeth to mee) are to be referred
 to the time of Pope Siluester; at which time the Christians; &
 the Church ought to haue blessed the Church; and Christian
 Kingdome, as it was signified to Iohn in this Vision, and in
 Prophets: But when they had seene the tree that stood in the
 midst of Paradyse, and his fruite goodly to be seene, & plea-
 sant in taste: that is, Princely worship, and princely riches:
 they made themselves Princes and Kings: went about to ho-
 noure Christ the King, whom the Church of Martyres had
 brought forth. Wha climbing the Clowdes, and going vp to
 Heauen gaue place to Antichrist; and in the kingdome of
 Christe hath bene deferred vnto this time: wher in he fight-
 eth with Antychriste, and exspecteth that when they are equal-
 led, he alone may raygne God & Father: and they which shal-
 be Kings, shalbe the Ministers of the highest King. At which
 Kingdome of Christe in some Iohn hath describeth: which
 ought to haue bene in the time of Syluester, and Constantine.
 Alas now then shall see in this vision that which ere it be long
 the whole world shall see in the Church, and in Christians:
 when we are come to the fourth Age, the Councell shall be-
 gin to builde Gods Church and Kingdome.

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And immediately I was rent in the Spirit.
 Dee was also in the Spirit when he sawe the fourth Vision,
 to witte, his bodily senses being a sleape, and his spirit beinge
 rayshed by the holy Spirit.

And beholde a Throne was set in Heauen.
 Dee will leaue higher matters, and will plainly expound
 things which are declared, openinge the Visions as neare as
 we can: Albeit he which lieth in Bedellus is not Iohn: and
 the Prophet might haue said: I looked, and behold, he which
 sat in the Throne, as I say saith Cap. 6. I sawe the Lord sit-
 ting vpon a high Throne: yet here first it is said: And behold
 a Throne: & that it may be declared after Gods iudgement: &
 against Antichrist, and Tyrantes, & the Church remaineth
 without a Ruler, whiche he seene with Eye, or had bene pub-
 likely proclaimed by meus Voyce & Deceit, & the 24. Elders

may be

known a kind for hisse as power. Then these were a Godly
men shall build Gods Kingdom, and ronne Church, and
their severall were severall places: for they which should bring
again the Church and Kingdome Christe workinge in
they dayes appointed from the beginning.

And upon the 12. Chapters I founde 24. Elders standinge. 24. Elders.

These are they that shall come to the Court of the King of
Kingdoms of Christe: they shall proclayme our Lord Iesus
Christe to be King of Kings, to whom all prayse, honour, &
gloory be given for ever hereafter: and whiche alone with God
the Father is to be worshipped. By these 24. I understande all
in the Court, which shall manifeste the Word of the

Gospel and Prophecy: which him that we have to do with
ing of the Gospel before preached, into also Prophecy plaine
unto them. That in the holy History of all the Olden Scryp-
ture they may be able to shewe what thinges have hapned be-
fore ever from the beginning, what thinges are now come to
pass, and what shall come to pass. And hereby we shall knowe

on the 12. Chapters Cap. 40. 41. 42. & 44. that the Papistes, and
Inquisitors have not bene able to judge of questions, & of
Christianity: for they not understandinge the Prophecy were
not able to determine of Gods word, or else could we have judge

at this time of the 12. Chapters which were to be placed
on the right hand, & which on the left. And there were Judges
placed by Satan, which hath ever set himself againste Christe:
and which by his Synners hath assured to drawe that syn-
ner to the left hand, whom the preaching did put on the right

hand, and whose that is called back to the left hand, he did like-
wise to the right. Clarke & Dr. White, Rayner, Glad in
the garment of Iesus Christe: justified, and sanctified by Christ
offred for them, proceeding justification in the Gospel of Christe,
and sanctification in the Spirit of him, & of God the Father.

And they had on their Heads Crowns of Gold:
All the People in the 12. Chapters, which have been
described, and surely caught them, we have here signified, which
shall have those places in the Church to come. They also are
inwardly, which have been in the Church, and have been

inwardly, which have been in the Church, and have been

Isay 40. 41.

43. 44.

146.

Pope, and the Devil may captiue the words of the euill
king Gosple, and Churche Church also, a signifyinge that the
iudgment of God is disclosed in Prophecy, that God Alone
may raygne as a Soueraygne Monarch in the World, by
Iesus Chyfte the King of Kinges, and euertlasting by the
Priest in his Church, which doubtlesse haue continued Con-
querours, and haue bene serued to bee true in all that they haue
done and spoken: and they shall gouerne Gods Kingdome, &
builde þe Church. And therefore do they sit vpon the 24. Seats,
and eache of them hath vpon his head a Crowne of Golde: or-
dering and determining all thinges after the doctrine of the
Gosple and Prophecy. In the beginning of the 12. Cap. the
like shalbe sayd of the Church being the conquering doctrine
of Gods word: which shall weare a Crowne.

And out of the Throne proceeded lightnings, &
thundringes, and voyces.

Here is signified the conflict of the wordes, and Weapons,
which hath bene now from the beginning of the preaching: by
the lightning and thundring is signified the Fame, and Speech
spread through out the world touching of the preaching of the
Gosple: by the thundringes, the resorte, or meeting at disputa-
tions, & bickering betwene the Protestantes, & Papistes.
Likewise betwene other Nations, by the voyces, the wordes of
the Gosple confirmed by preaching, Conuents, and the C-
nials. By the sight of Weapons the same thinges are to bee
vnderstoode: the Fame heard ouer all the World touching
warlike Affairs, a noise of Weapons clattering together in
the fields, the overthrow of them, and of Cities: the victory
wonne and proclaimed on the Protestantes parte. And as
longe there shalbe much a do in the World when the 12. 30.
Elders shall with hot disputation resist the aspersation: light-
ninges shall proceede from that conflict, whyle they shall open
the scriptures, and the euents of fallings out of all Prophecy:
and there shall appeare a great light of those thinges which
in times past were wrapped up in Myseries, couered with
shadows. Which light shall come vnto all men that are in
the further parte of the World which way soeuer they goe
there

there shall be a great & motions of Peoples in those bitter
ments, & at length there shall be voyces by & which God, & our
Loyd Iesus Christ shall be appointed King of kynges ouer
the world, and who afterwarde shall raigne euery where for
euer with his Gosple. And such thinges shall come to passe,
which shall concerne Gods kyngdome and the building and es-
tablishing of his kyngdome. These thinges shall come from
the Throne, while the kyngdome is a buildinge, and while the
Gosple of the Kyngdome is a preachinge for a witness to all
Nations.

And there were seuen Lamps of fire burning before
the Throne, which are the seuen Sprytes of God.

*Great Co-
motions and
contendings
to resist the
Worde of
God, the
people shall
bee in Dis-
paire, but
God shall
giewe the
victory.

We're is containe the preachinge of 24. Elders, and all
their Doctryne. When Prophecy shall be opened, all the holy
Scriptures shall be opened by the euentes of the warre: And
whatsoeuer was prescribed to the Patriarches in the time of
the Promise: to the people of Israell in the time of the Law;
and whatsoeuer God signified to many in the Gosple, in & A-
postles Doctryne, in the Apocalyp, and afterwarde in open
Prophecy. In these thinges the 24. Elders shall beholde one
selfe some euertlasting spirite of God working all thinges: one
selfe some some of God comprehending all thinges: one selfe
some spirituall worshipping betw of all the faythfull throughe
Faith, and Charity: they shall see in the Lawe the Gosples
worshipping, and Prophecy: they shall see that those thinges
are set forth, and wrought by the Gosple which were signified
in the Lawe, and promysed in Prophecy. In Prophecy they
shall haue the Couenantes of the Lawe and the Gosple: the
lyght shall shyne forth on all sides: the lyght of the Gosple
shall lighten whatsoeuer is in the Law, & then the same lyght
shall rebownd it selfe backe to the Gosple, & many things in &
Gosple may be made clearer by & Law. This lyght of & Gos-
ple, & the Law shall be conuerged into Prophecy. & hereup-
on these times which followe shall appertayne to & lyght: that
the lyght of the Lawe, and the Gosple may meete togethe r in
Prophecy. Nay rather & things which concerne the tyme of
promise, of the Law, of all the Prophets, of the Gosple, of the

151.

Apostles

Apostles doctrine, and of the Apocalyps; and what light forer the new Prophets have had, shall be founde to meete together in this tyme of Prophecy fulfilled, which byge was signified by the seven Lamps of burning fire. When all these things of all ages shall meete together in one light, which is earnestly Prophecy fulfilled, then the light reboundinge backe shall make all things past more lightfome, and playne that all the things which are in the promises, which are in 4 Bookes of the Lawe, of the Prophets of all times, of the Gospell, of the doctrine of the Apostles, and of the Apocalyps; and things which are generally in all the holy Scriptures, and in Gods worde, may bee hereafter more playne and manifest, then they have bene hitherto.

152.

7. Lamps.

7. Ages.

7. Spyrites.

Therefore though that light, which wee have had hitherto by those things which concerne the Lawe, and the Gospell, wee shall enter to those things which concerne the ending of Prophecy: and to which this shall be opened by sequents, it shall set before our eyes the 7. Lampes, which before shall see the seven burning Lamps, and then shall Prophecy be an other entry, or a greater light: so far as it stand in all the holy Scriptures. And the 7. Lamps are not so termed simply but there is added: of burning fire, that is spirit which be considered to be in all the holy Scriptures: for shall perceive all things by the spirit, that spirit is to be prayd unto us, which hath done, & will achieve all things in all times. That in the 7. Ages not only are understood the 7. Churches of which I have spoken in the first Chapter, but especially also the spirituall lively worship in them by Gods spirit, & not heade by outward Ceremonies: and his lively worke in power working in our mindes, besides the readinge, and hearinge, before the Throne. Our spirit ought in Gods eye to be to be lively, and fervent toward him, and to be carried into him: let us thinke that what so ever wee see and imagine is present before him: and let the worship which wee do him be lively before him, and after him. There is added: which are the 7. Spyrites of God, that the worke of Gods Spirit in us bee everlastinge, and may bee understood to be continuall in all the wordly which have bene in all Ages of the worlde.

Then

Most of the world is now in such a state of confusion and
 disorder, as if it were a house of cards, which is ready to fall
 to pieces. The reason of this is, that the people are ignorant
 of the true nature of God, and of the way to his kingdom.
 They are misled by false teachers, who teach them
 that they may be saved by good works, and by the
 observance of the law. But the truth is, that the only way
 to salvation is by faith in Jesus Christ, who died for our
 sins, and rose again for our justification.

Church shall be forth: and his kingdom shall be
 established on earth, and in heaven. Amen.

And when thou shalt see these things, know that the
 kingdom of God is at hand. Therefore, be ye ready, for ye
 know not the day nor the hour.

The Doctrine of the Gospel is the power of God, which
 bringeth forth obedience in all men. It is the power of
 God, which bringeth forth the kingdom of God in the
 hearts of men.

Therefore, we must be diligent to receive the
 word of God into our hearts, and to let it abide in us.
 We must be diligent to keep the commandments of God,
 that we may abide in his love, and that we may
 bring forth much fruit to the glory of the Father.

For the love of God is the greatest of all loves, and
 the love of God is the greatest of all graces. It is the
 love of God, which bringeth forth the kingdom of God
 in the hearts of men.

Therefore, we must be diligent to love God with
 all our heart, with all our mind, with all our strength,
 and with all our power. We must be diligent to love
 our neighbor as ourselves.

For the love of God is the greatest of all graces, and
 the love of God is the greatest of all virtues. It is the
 love of God, which bringeth forth the kingdom of God
 in the hearts of men.

Therefore, we must be diligent to love God with
 all our heart, with all our mind, with all our strength,
 and with all our power. We must be diligent to love
 our neighbor as ourselves.

181

160.

whal

Heere will not I rehearse from the beginning of the Scrip-
tures unto the very ende in running over all Ages: what God
created, what he brought to passe before, in cumlition, in Cir-
cumlition, in Baptisme, and in the Latter tynes, the which
Preachers ought to rehearse, and hence to bring the Comfort of the
Satisfull, that they may have God alone to be their
King of Kingdoms with Iesus Christ our Saviour, to be their
honor, Glory, Honour, Merite, or Power, or Riches.
Reader helpe I OH N standeth upon these, saying: Holy,
Holy, Holy: Lord God Almighty, was is is to come: Glo-
ry, Honour, Thanks given be yeelded unto him: The will
Glory, Honour, Merite, Than hath created all, though they
will they were created and have their being. And when it is
said here: They were created. I thinke it to be spoken accor-
ding to that saying of Ilay Cap. 48. Verse 7. They are now

Ilay Cap. 48
Verse 7.

created, that is: brought to passe. That our Lord God may be
hee which hath created all thinges: which hath created also
newe bequithes & creatures, and in Iesus Christ have bene
made and preserved through the Grace & mercy of the Sonne
of God, which have bene made perfect in Christ, to obayne
the Inheritance of God. Perhaps the worde Create which is
to create, is put for perfect, which is to make perfecte, or
accomplishe, because that God hath said, Cap. 65. of Ilay to
create a newe Heauen, and a newe Earth. When he maketh
his people perfect, which are obtained from the high-
lye, he maketh 4 thinges perfect which concern
the Church, and Kingdom. The re-

first Church will receive
other things.



which is the Church, and the Kingdom, and the
other things, which are obtained from the high-
lye, he maketh 4 thinges perfect which concern
the Church, and Kingdom. The re-

THE ARGUMENT

in the first Chapter.

When the Kingdome of God that be established, or
in establishing it and the Church (as it hath bene
sayde in the former Chapter) Chryste shall mooue
or all be knowne for the Sonne of God, and God
with the Father, to be everlasting, by these things which he
hath wrought in the Churches of all tymes in foretelling of
things to come, in brynging those things to passe of which
hee spake: & in opening Prophecy, & in disclosing the My-
steries which are contayned in all the holy Scriptures, or
also take the argument out of the sixth verse, where the Summe
of the Chapter is gathered.

AN OTHER ARGV-
ment, wherein all those thingsare playnly set out which are contayned
in the whole Chapter.

163.



Although it be layde in the former Chap-
ter: O God, God, I praye God things
to come: In which assigned termes the
Sonne with the Father, and the holy Ghost
is comprehended: yet because the Iewes,
and Gentiles doe not acknowledge the Son
of God: and Arius is to be confuted, and now Chryst is chief-
ly to be knowne in his second coming, what and how great he
is by his worke: therefore hee entreateth severally in this
Chapter of Iesus Chryste, who with the Father, & the holy
Ghost in one selfe same Throne or Seate is to be worshipped:
Glorie, Honour, Rule, and thanksgiving also be given un-
to him, and wee ought to knowe that wee haue all things in
him from

him from the Father by his death which he suffered for us: yet
 by him our sinnes are purged: & through him we shall raigine
 in the Kingdome of God, even as in him & by him all things
 were made: all things were created whatsoever were made: &
 created: but that it may appeare that Iesus Christ is the
 word of God, whereby all things were created & made: & the
 which, that by his death the Believers receive saluation, it is
 shewed in this Chapter, and afterwarde that he hath taken
 the Booke out of the right hand of him sitting in the Throne,
 and that hee is which hee speaks thereof: & when this shall
 be knowne, wee shall knowe that Chapter 5 is the word
 of God, which lieth on his right hand: by the which all
 things were made: & by his death saluation and everlasting
 life was purchased for us. He then, by whom life and death is pro-
 uided to open the seuen doores of the Booke: that is, to bring
 all things to passe, which concern his second coming, the
 which are divided into five times. And when these things
 are brought to perfection, the Booke shall be opened which
 were shut: so when the Courses of things are colde in the
 Prophetes, shall be in the future coming, upon the dis-
 closing of them, the things shall be opened which are in the mo-
 ment in the Booke of GENESIS, in the Bookes of the
 Apostles in the Prophetes, in the Doctrine of the Gospell, &
 in the Apostles preaching: In this Booke, & in all Bookes
 which the Apostles have created of matters Euangeli-
 call & Propheticall. Therefore when it shall bee knowne that
 Christ hath done the things which happened in his seconde
 coming, which as I saye are divided into 7. times, hee shall al-
 so bee knowne to haue done the things which came to passe
 in the Ages going before: and which shall be in his Preaching,
 and hath wrought in the seuen times by his Apostles now in
 the second coming: he hath also spoken, and done all things
 in all men, and in the seuen ages past. So heretofore when wee
 are come to the seventh time, upon the finishing of the seuenth
 shewe the things shall be opened which were covered. And
 as it is said in the end of the 11. Chapter upon 6 Trumpets
 clange there shall bee scene of the seuenth Angell the Arcke

vnto bee done: but all those which shall be the true and faithful
 Ministers and Seruants of Christ, shall alwayes haue a
 diligent care of all things which concerne him. But to gather
 that into one volume which I haue sayd: to shew p all things
 that were vndered by the word of God were made perfect by
 the same word of God Iesus Christ, to the ende that to him
 with the Father may be ginen honour, Glorie, and tribute: The
 Lambe taketh the Booke, and vndereth the scales thereof in
 bringing the things to passe: which concerne his second com-
 ming. And when this commeth to passe, those things also
 which God spake in his Prophets, and Ministers in p Ages
 past are shewed to be done in all times, as more playnely wee
 shall see in the first Chapter, and afterward: And that by him
 Prophecy was reuealed to the whole Church. These things
 shall seeme to many sufficiently to be spoken for the vnderstand-
 ing of this first Chapter: but that the simpler sort also may
 be satisfied, wee will more seuerally expounde p very wordes,
 as wee may.

166.

And I sawe in the right hande of him that sat

This Booke is sayd to bee in the right hande of him that
 satte vpon the Throne, that wee may knowe that the word is p
 Sonne of God, and that as God he sitteth with the Father in the
 Throne: and that the Word which is vndered in all the holy
 Bookes, is the euerglasting decree of God vndered with him
 from all time: and let forth and shewed to his Church in eu-
 ery age and generation: the Lambe is sayd to take the Booke:
 because the word became fleshe. God hath euery waye all
 things by his word in his Kingdome, and hath reueled and re-
 scued all things. But when the word became fleshe, in parte
 he opened the Booke in vntyinge the things to passe which
 were written: as hee opened the Booke vnto the Apostles,
 and now Christ is ready to open the whole Booke, and dis-
 close to the whole Church the things which heretofore haue
 bene hidden in secretes.

and on the Book sayd

Those things which wee see in the Tyble that Gods word

167.

both spoken, haue a double meaninge, double, and Couered & playne, and open. The open meaninge is that which the letter declareth: but the cloasse, and couered is that which is to be opened at a certayne tyme, and by the fallinge out of thynges. And because tyme both becometh seuen seuen Ages: and that by the matters, and effects of those thynges which shall happen, and come to passe in those seuen Ages, the cloasse and couered meaninge is to be opened: therefore the Booke is sayd to be shut by wyth seuen Seales.

And I sawe a strange Angell which preached &c.

To ouerpasse the tyme of Circumcision, after tyme from the Apostles tyme vnto our Age, all haue aske for the tyme to come, for the second comminge of the Lorde. Doctours haue reasoned much, there haue bene Prophetes which haue wyttten. But these, as Hieronimus, as Felix Robertus, as Sainct VINCENTE haue tolde of certayne thynges which well came to passe. The Abbot Iohanninus, and many other, whom Thelephorus receybeth haue tolde some thynges truly, some thynges they haue not, because as sayth Vbertine, the worke of the Lordes comminge bringt at hand was generally shewed vnto him. And the thynges notwithstandinge which Thelephorus hath set out vnto vs to be looked for, were they are gathered for the most parte to haue happened, or shall happen by the thynges past. But yet although all these haue spoken many thynges, strange was the Gloze of the Abbot I. O. ACHIMVS wyttynge, and forgettinge many thynges, of Felix Robertus, of Saynt Vincente, of Iohanninus, of ROME SAVANAROLA, & of many other writers, yet coulde they not open the Seales, and specialties of all Gods Booke, nor all Prophecies, but by in all the holy Scriptures. We alone shall performe this, which hath brought all thynges to passe, which are wyttten: and which by the doing of all thynges which hee hath tolde, will open all thynges as well by certayne chosen Seruauntes, as by Moyses, and wyttynge.

168.

And no

And no man in Heauen, nor in Earth, neyther vnder the Earth was able.

None of the Clergy, none of the Temporality, was able to disclose the meaninge but yn in the Prophetes, and in other holy Bookes. None of the Popes trayne, not the Pope, nor his Doctors, neyther the Gospellers afterwarde which eylesoones beganne the preaching of Chyste, & the Apostles haue not bene able by their Doctryne, not by the wytynges, and workes of the auncient Doctours to discouer the Mysteries, and open the cloasse meanings of the holy Scriptures, and to percerue them. Then I wept. The desire of y^e Goodly was great y^e the Bookes might be opened, many haue endeuoured to pearce into y^e inward partes of the holy scriptures: and haue not bene able, for there hath bene a certayne darke & intricate knowledge which hath bene seene to trouble many.

And one of the Elders sayde vnto mee.

JOHN is here put for the Church, which is himselfe an Elder, by whom are signified the Expositours of the Golpe, which at length in the Countsell shall open Chyste to haue preached in his Members, to haue fought, & brought to passe all thynges which hee hath spoken of in the Prophetes, not onely at this tyme in the overthrowe of Papistry, but at all tymes to haue done all thynges, as in openinge the seuen Seales it shall bee sayd.

The Lyon which is of the Tribe of Iuda hath obtayned.

Those thynges must bee applied to this place, which I A.C.C.B. the Patriarke hath spoken of concerninge the Tribe of Iuda: which haue bene spoken of the Kyngdome of D.A.V.I.D. in the Bookes of the Kyngs: which haue bene spoken in the Psalmes, and in the Prophetes. In which places Chyste is sayd to come, and slay Antychriste and Tyrannes: to builde his Church, and bring all thynges to passe which are registred in all the holy Scriptures to be brought to passe in all Ages of the world, and to bee made perfecte in the seventh Age. And when CHARLES hath brought these thynges to passe,

and to

and to perfection, all the holy Scripture is to be opened, and the hidden meaning to be disclosed by him. And here Christ which hath brought all to passe, is proued to haue opened the Booke; & that Christ which now openeth the Booke, is he which hath done all things from the beginning, of those things which were commaunded to be made by his word.

And I beheld, & Loe in the middes of the Throne.

Let this summarily be the meaning of those things which follow, when Christ shall come the second time and be crucified againe in his Members. Among those which prepare the reuiving of the Church, and the Kingdome of Israel he openeth the Booke of the holy Scriptures, according to whole meaning the Church, and the Kingdome is to be prepared: In which his Seruantes shall become Kinges and Priests ruling all things according to Gods Law onely. Let vs now weygh why our felices the wordes of this Scripture. These wordes I saw, as I behelde, are repeated, because the matter is euery where signified to be true, and of very great importance: In the former Chapter. iiii. Beastes were seene in the middes of the Throne. Because the iiii. Bookes of the Lawe, the iiii. greater Prophets, and other which are examined by those, were first giuen vs by Christ himselfe, & flowed from his Spirit, and immediately from him, & seemed to touch him: Afterward those Bookes doe as it were out of Gods Throne carry Christ to the Prophets, and Apostles, and they deliuer him into other mens hands, and let him forth to the World. Whereupon sayd Paule that by the writings of the Prophets the Mystery of the Gospell that was hidden is disclosed to the Dayntes: And upon the opening of this Scripture of the Gospell, the truth of Prophecy shall also be opened, and hereupon true Prophets, and Gospellers shall appeare: They shall reioyce, and be glad of the truth, of the Promises, and of the good Spirit bestowed upon them. Whereunto also in the Chapter past, when the iiii. Beastes great sound, & glory to him that sitteth in the Throne, the 24 Elders fall downe before the Throne to worship him & say, Amen. And in

Ro. Cap. 16.

verse 25. 26.

Coll. Cap. 1.

vers. 26. 27.

Ephes. 3.

And in the first Chapter of Revelation the Churches are sayd to walke, to stand, and to bee lifted up: as they are beauen by the four Beastes. Whereupon also the Lambe cometh herre to stand in the midst of the throne, and of the Beastes, and of the Elders: and after that Honour, Glory, and Rule is sayd to bee giuen to him that sitteth in the Throne, and to the Lambe. There seemeth a difference betwene þe Beastes, which were seene before in the midst of the Throne, and betwene Iesus Christe, which is seene in the midst of the Throne, & of the four Beastes, because he is the wynde of the Father, and the true God: and the other are created men which of hym tooke life, and the glory of the Gospel, and communicate þe same with other Ministers, that hee afterwarde also may bee made common to the whole Church. In the midst of which ministers, and in the whole Church Christ is middlemost, the which Church hee containeth in him, and holdeth up, & beareth by his life: As hee containeth, and holdeth up the whole Worlde, and compasseth therof, as is sayd in the first Chapter. Hee then which is in his Church, in his Ministers, in a faithful, is in the as if he had bene killed. Whereupon it followes:

A Lambe as though hee had bene killed.

¶ For when hee standeth in his Members, and his Members are slayne, it is as though hee were slayne. And because the Lambe is sayd to bee killed from the beginning of the worlde, and therfore in A.B.E.L. and afterwarde into the castinge oute of Antichriste, hee which dyd hang on the Crosse was as though hee had bene killed, both before the publishing of the Gospel, and after it, those which receaved his Booke, & his Witness, & confessed him: And whereas hee seemeth before severally to be slayne in every of his members, hee seemeth now in this second coming to be slayne in many at once, in his body, and in his Church when universall murders are committed, & great trouble is rayled & all the believers even unto one are put to the sword. The Papistes understand not þe they do spill the bloud of man, in man, as it is sayd Cap. 9. Gen. that Christ is slayne by his, & againe is crucified, when hee shortly beginneth his Church, and Kingdome. But at length they shall understand

Gen. Cap. 9.

be the same when the 7. Angels which followe shall come. **¶** Which had seven hornes. **¶** By the seven Hornes wee understand the power of the Name of God, which shall be crucified in his Members, which power the God of hostes declared in his People in all the 7. Ages of the World: the which hee hath declared now in his second coming, fighting against the 7. Heads of the great Antichristian Beast, as wee shall see in **¶** 7. Chapter: that he which hath delivered us from sinne, from **¶** Lawe, from damnation, from the first death, from the Devil, and from Hell: will also deliver us from Antichristian murders, of tyrannies, & of wicked people, as he rose from death in his first coming, he will also now arise in his Members.

Seven Eyes **¶** And seven eyes, which are seven spirits of God sent
7. Spyrites. into all the World.

¶ If the seven eyes of the Lambe be the 7. Spirites of God, let every one consider what hee ought to determine touching our Church. Which holy Ghost the Father gave, the same giveth the same: Jesus Christ then hath given the Spirit of God to all Believers in the 7. Ages of the World: before his running in the flesh, to the Fathers, and in the seede of Abraham, and after ward to all the Gospellers, and nowe at length to us, when in the 7. Tymes the Gospell hath bene preached among these Christians. The 7. Hornes, and the 7. Spyrites are here put for the two folowinge of Christ performed in his second coming: when with the worde hee hath fought in his Preachers, and the Believers against the 7. Heads of the Beastes, which I spake of: hee also fought afterward with an yron Rod against all Tyrannies: which two workes hee hath performed in his second coming: one befoze in all Ages of the World, the God of Wisdome, the life, and the light of all Believers was with out Fathers. And if these things were not so well knowne before this, in the first coming, they shall now be made manifest to Angels, and men, and to them that are in Hell. Whereupon it followeth:

And hee came, and took the Booke out of the right hand of him that sat on the Throne.

¶ It is sayd hee came, to the second coming: hee is sayd

is sayd to take the Booke out of the right hand of him sate in the Throne, to giue vs to vnderstand that at this time whē the Kingdome of Chyrist is builded, and Antichryste expelled, Chyrist hath brought to passe the thing which he hath spoken in the Booke of the holy Scriptures, and which we haue spoken of before. That Lamb which was as though he had bene slayne, hath in taking the power wherby hee was raysed from the deade, brought to passe by his worde & worke to ryle in his mēbers, to strike his Aduersaries, to build his Church, and Kingdom; and to open the Scriptures.

And when he had taken the Booke, the six. Beastes, and xxiij. Elders fell downe before the Lamb.

These thinges seeme to mee to signifie that after y^e Chyrist hath overcome Antichryste by his word, killing him with the worde of his mouth, and hath overcome with the sword all his Kingdome: he Council shall assemble, wherein Chyrist and his holy word shall be most, according to the which the true Church shall be builded: there shall be no tyrannie nor Antichryste whom the Bishops should obey: all shall knowe Chyrist to be their head, and shall obey his worde.

Having every one of them Harpes. In the Psalmes mention is made of the harpe, every one mayntaining & keepinge the doctrine of the Apostles, and Prophets, shall sing and set forth the thinges which Chyrist hath wrought by the worde & by the sword. And those thinges shall declare in y^e Prophets the Harmony, and agreement of Gods wordes and workes in all ages of the World. Let that be applyed in this place which is spoken of in y^e Booke of Numbers, & in the Psalmes, touching the Harpe, the Cinball, and the Instrument with tenne stringes: that we also may knowe that in the three States of the World, in the seven Ages, in all ages of the World, and in the Creation of the whole vniuersall, wee singe the greace workes, and praises of the Sonne of God.

Psalm. 150.

And Golden Vials full of Odours which are the prayers of the Saints. When the Preachers of the Gospell shall declare the workes of y^e Sonne of God in all ages of y^e world, y^e which he hath done for his people, & church: in fighting for the against y^e aduersaries, & by his holy spirit in rayling the by, &

Daniell. 9.

forgettinge these Creatures: and in giuentinge them his tooke by certayne seruantes of his, and telling them what is to come, they shall also confesse their sinnes, and þe peoples before God: as Daniell Cap. 2. and other Prophets did, but especially Balaam: for those haue written what the Spynners of Chyrche shall doe in the Councell, and in the Churches.

And they shall singe a newe Songe, sayinge: Thou arte worthy to take the Booke.

This songe shall be newe, because Gods Seruantes singe neuer before such a songe: that they shall declare, and shew forth the thinges which Chyrst hath brought to passe in the 7. Ages, and in all Ages, and which the Prophets haue foretold touching his second coming. And those thinges which were to come they signified that Chyrst would doe: as Paule affirmeth that he would slay Antichryst with the breath of his mouth, and with the brightnesse of his coming: but he wrote not that past because we shall singe and giue newe wayes to Chyrst, he sheweth them which we haue heretofore giuen him. And albe it þe Apostles, and Prophets haue written Gods his know, eue by those thinges which hee thought bring to passe, yet the people knewe not the same which they did who sawe what should followe: and now will we sing them when they are come to passe. For Chyrst is now about a newe worke in restoring þe Kingdome of Israell, and the Church: in ouerthrowing the Kingdome of Antichryste, of tyrannies, and of Satan: as þe Kingdome of Chyrst alone shall now appeare: so hee alone shall bee accounted Kyng, and Lorde: who also shall be knowne, when the wicked raygnen, to haue bene Kyng from the beginning of the worlde: to shew what thinges should happen from the beginning, at all times: and all wicked tyrannes haue done nothinge but as hee would, and hath suffered. Oee I say, shall bee helde, and worshymen as GOD. Oee alone the great Kyng, the Kyng of Kynges: and the Lorde shall bee knowne, and with a loud voice of all men shall bee proclaimed SAVIOUR, who with his bloud hath redeemed vs from death, and deliuered vs from the bondage of ty-

rannies,

runnes, and the Devil: and from all quarters of the Earth
 hath called vs to his Church and Wyngdome, to reigne with
 him hereafter for ever. And so offer to God the Father Spirit
 of people, and to obayne the thynges which hee hath so
 often in his holy Scriptures, that wee may lyue long upon
 the Earth which hee both giveth us, and taketh away from us
 And I beheld, and I heard. I saw that hee was seated upon
 the thyng which is heard and seene; that the Crowne amongst
 all the Christians shall be free by all the saythfull, that the
 whole World shall see it, and heere the Pymistres opening
 of the saythfull, and the saythfull things which I have so
 heareth God the Father alone, and his Son Jesus Christ
 may be worshipped, and hereafter so ever be ascribed King
 of kynges, and Lord of Lordes over the whole World: and
 in no place any Pope, and tyraune shall be worshipped as God.
 To the honours of which Pymistres of God, I have sent Angels
 shall announce in Heaven: they shall there see a Quire of
 Elders, and Angels, and of all holy saythfulls. The Pymistres
 in the Council shall singe (as I sayd) a new song: the Dut
 ers of Angels shall on the other side singe: are the lyke. The
 Elders also of Moyses, of the Prophets, of I. King of Israel,
 of the Apostles, and of all which have to do with this kyngdome
 of Christ, and his wyngdome shall come to possesse this last tynde
 shall make answer. And at last a thousand thousand of
 saythfull which shall then be found: amongst Christians shall
 make answer, & all shall confesse & selve saythfulls, wher
 all Prophecy in all the holy Scriptures shall be opened to all.
 And therin God and our Lord Jesus Christ shall appere
 to have here in all Ages, to have here the Ruler of the World,
 and high King to have here the Dominour of all Believers;
 when he is come to have saved them through his Blood, and
 through his onely resurrection to have redeemed, & saved from
 all bondage: they shall (I say) confesse the same, and with a
 loud voice say: worthy is the Lamb, which was killed be
 fore by the saythfull, and name in his Members by Antichriste,
 to take the rule of the world, which distributeth riches among
 his saythfull: which is knowne King, & Lord in all ages: to
 whom

Whom alind were ought to attribute glory, and to
creating the world, and all creatures therein: and doing all
things mightily in the same, according to his will against all
the power of the world, and of Hell: and therefore we ought
to give him a more beautiful honour: let us praise of all things
created and made, be ascribed glory to being to him alone, &
let as thankes giving the world, and song to him alone: let
him alone be known to be the most honourable bestower of
all gifts, and excellent good things, and of blessing.

And all the creatures which are in the sea. And now
one of the which have borne the name of Christ: but they al
so which before despised it, shall sing a new song: for there
shall come witness out of every kindred, and tongue, and
people, and Nation into one sheepfold, to praise the Lord:
for the Prophet saith with all creatures shall agree together
to sing, and to praise the Lord: and praise of Christ, because
they also which shall be in Hell shall know the greatness of
Christ, whom I spoke: and shall see the Christ both treat
them under his feet, like unto hoat glowing byre, & to raise
ouer them: that they also may be compelled with all the crea-
tures in Heaven & Earth to give blessing, praise, glory, ho-
nour, and rule, to Christ forevermore: and that likewise all
things which are in the sea, they which have followed an
strange Religion, or they which hath abhorred all Religion
may be compelled to doe the same.

And the first Beastes sayde, Amen. Wee repeate
again the Gospel, & Evangelists, al Prophecy, & doctrine
of the Apostles, & all the ministers of Gods word doe confirme
the same because all things in the Law, in the Gospel, in the
Prophecy, and in all the holy Scriptures shall come that they
must thus come to passe: and they shall so come to passe as they
have bene already spoken. And when the ministers of the word
doe the so things, they shall also cause other to doe them, & all
men in all places may worship one God: If there be any
other things to be done in this they the Elders shall doe hereafter.

of the Revelation of St. John the Evangelist. **UPON THE FIRST CHAPTER** which containeth the first vision of the Son of Man, and the seven Churches.

UPON THE SECOND CHAPTER which containeth the second vision of the Son of Man, and the seven Churches.

UPON THE THIRD CHAPTER which containeth the third vision of the Son of Man, and the seven Churches.

UPON THE FOURTH CHAPTER which containeth the fourth vision of the Son of Man, and the seven Churches.

UPON THE FIFTH CHAPTER which containeth the fifth vision of the Son of Man, and the seven Churches.

UPON THE SIXTH CHAPTER which containeth the sixth vision of the Son of Man, and the seven Churches.

UPON THE SEVENTH CHAPTER which containeth the seventh vision of the Son of Man, and the seven Churches.

UPON THE EIGHTH CHAPTER which containeth the eighth vision of the Son of Man, and the seven Churches.

UPON THE NINTH CHAPTER which containeth the ninth vision of the Son of Man, and the seven Churches.

UPON THE TENTH CHAPTER which containeth the tenth vision of the Son of Man, and the seven Churches.

UPON THE ELEVENTH CHAPTER which containeth the eleventh vision of the Son of Man, and the seven Churches.

UPON THE TWELFTH CHAPTER which containeth the twelfth vision of the Son of Man, and the seven Churches.

UPON THE THIRTEENTH CHAPTER which containeth the thirteenth vision of the Son of Man, and the seven Churches.

UPON THE FOURTEENTH CHAPTER which containeth the fourteenth vision of the Son of Man, and the seven Churches.

UPON THE FIFTEENTH CHAPTER which containeth the fifteenth vision of the Son of Man, and the seven Churches.

UPON THE SIXTEENTH CHAPTER which containeth the sixteenth vision of the Son of Man, and the seven Churches.

UPON THE SEVENTEENTH CHAPTER which containeth the seventeenth vision of the Son of Man, and the seven Churches.

UPON THE EIGHTEENTH CHAPTER which containeth the eighteenth vision of the Son of Man, and the seven Churches.

time of the Lordes second coming : and shalbe knowne to be registred in this Booke. And in Daniell, which Booke of Daniell was sealed, and the wordes were shut vp: the Booke was shut vp, and p wordes sealed, as it is sayd there in the 12. Cap. And the same which is sayd of Daniell must be vnderstoode of the other Prophets. For it is sayd in Ieremy : Then shall you knowe my counsaile (that is to say) when Christ in his second coming shall bring to passe the thinges which are spoken of in the Prophets, then shall Prophecy be knowne, and vpon what counsaile God hath determined all thinges from the beginning which he was to doe in all ages. Whereupon p Ieremy

Ieremy. 30. sayth Cap. 30. In the latter dayes shall ye knowe this. As it is thinges which are handled in the Reuelacion, in all the Prophets, and in all the holy scripture, as I haue declared Cap. 1.

Gen. Cap. 1. Gen. vnto this place are all denoted by the number of seuen: as I haue oftentimes shewed, the Booke then sealed with the 7. scales, is the whole booke scripture with the Reuelacion, which Booke is denoted by the number of seuen, by reason of the 7. workes of God brought to passe in the 7. ages of the world: wherefore when the scales are opened, not the Booke of the Reuelacion is opened, but also the Booke of Daniell, and of other Prophets, and of all the holy scripture, which equall the holy scripture both approue, and the 12. Cap. of Daniell also, where the Booke

Daniell. 12, sealed, and the wordes shut vp; the wordes sealed, and Booke shut vp is shewed now to be opened: and all thinges to be disclosed, and vnsolde. Wherefore when the thinges which were done in the first time of the Gosples preaching, begun agayne the seconde time, shalbe shewed to be these thinges which were shut vp in the first scale, which in the second time in the second scale: and so forth those thinges being brought to passe p scales shalbe vnderstoode to be open, and then shall the Booke of Daniell and other scriptures shalbe vnderstoode to be open: in the which the Counsaile shalbe opened, which hath bene euen from the beginning, when he determined, and vnto the time what he would do. For the which cause cometh to passe that those which are p scales of thinges which are declared to haue

bene so

hence accomplished in the 7. times of the preachings begun: & againe the seconde time; are also the Seales of those changes which the Apostles Church hath done vnto the seuerth age. Prea also of those things which were done from Abraham vnto the first age vnto the seuerth: which order we also behold in the 7. Churches, which order altogether was in her kept, and is merite to be obserued: because he which is, and which was, and which is to come: which is & & the beginning and the ende; the first and the last, in he that walketh in the middes of the 7. Golden Candlestickes: which Candlestickes are the 7. Churches of the 7. ages of the worlde. In which Church of 7. Seales noth also concerne those thingen which the spirite of Christ hath spoken in all his mynisters, and in the holy scriptures, taught in the 7. ages of the worlde. Therefore þ things which I haue hath spoken, & done in 7. ages of þ worlde are to be considered & called to remembrance by the 7. Seales. For as in þ 7. ages of þ worlde he 7. times created þ Church, 7. times his wordes were solemnly published: so also the seuerthofe actions, & workes shalbe to be considered: þ in all these seuerth of the worlde, of the creation, & worke he may be knowne to be the Father, the Sonne, and the holy Ghost. Therefore because of these mysteries I thinke shalbe the things which are spoken of in the 7. Seales. And which concerne the Sonne, are afterwards repeated in the 7. Angels blowing vnto the Trumper, for the working also of þ holy Ghost: as also the 7. Churches were remembered Cap. 2. & 3. that the Father Creator of all things, may be knowne to haue his worke in all things which concerne the Son and the holy Ghost. But the Sonne of God Iesus Christ walketh in the middle of the 7. Golden Candlestickes: holdeth the 7. flares in his right hande: hee taketh, and openeth the Booke, and unlooth the 7. Seales thereof: because in the Son we were created, in the Son we were borne & reue, and in the Son we were made the perfect chyliden of God. And whatsoeuer we haue from the Father, and from the holy Ghost, we haue it in the Son, and through the Son: and in whosom we are, wee are & shalbe through him. And therefore when all things are in being, they are layd to be in Christ. As to the 7. Churches are layd to haue bene in Christ, and now

the things which concerne them are sayd to be set forth in the booke of Chyriste: and the things which shalbe brought to passe are sayd to be wrought, gotten, and done by Chyriste: which are his, and which are the Fathers, and which are the holy Ghosts. Wherby the reason shall appeare why after the opening of the 7. Seales the 7. Angels blowing upon the 7. Trumpet do come forth, that all the workes of the holy Ghost in Chyristes Ministers may be understood to be perfected by Chyriste: of which matter it shall not neede then to make many wordes, but to followe the things which shalbe in the tymes, & ages, wrought, & brought to passe by God throughe the holy Ghost in Chyriste Iesus. And now when all these thynges are generally declared, wee shall generally in the 7. Seales of this 6. Cap. and afterward beholde the workes of Chyriste in his Booke, which hee hath done in his second cōming, and which were done before all the tyme after his first cōming, & which were done before his first cōming in fleshe: that the reason & order wherby hath bene spoken of the number of seven rehearsed in the 7. Churches in the 7. Seales, and in the 7. Angels blowing upon the 7. Trumpet, may be had: and that every where the Father, the Sonne, and the holy Ghost may be knowne to be one God by their severall, mutuall, and ioynt workes.

And I beheld when the Lambe had opened one of the Seales. What is meant by the 7. Seales I have declared before, and in the former Chapter. The Lamb openeth the Seales, because he is the word, and of him is Prophecy: and when he came in the fleshe hee performed the things which were to come of touching his first cōming: and after he went up to heauen, hee also which shutteth, and no man openeth, openeth, and no man shutteth: brought to passe those things which were declared touching his state of the Gospell, and his second cōming, by adding the tymes to come after his going up to heauen into the 7. tymes: signifying those ages, and these tymes by the 7. Seales: likewise the tyme by the 7. Trumpets.

And I heard one of the fower Beastes say. The fower Beastes are brought in to speake, that the Son in his Gospell may be knowne to speake thynges to come, & to bring them to passe:

pass: but why one Gospie is declared in iiii. Bookes, & notified in the iiii. Beastes, it hath bene sayd in h. bookes of h. Lam. Here moreouer standeth a question to be asked before h. wordes be expounded, why when the 7. scales are opened, the 4. first ages of 7. which concerne the state of h. Gospie, are deniued by h. voyces of the 4. beastes. Likewise why the wokes of h. L. ordys second coming are also deniued by 7. times, & why the 4. first times are assigned to the preaching of 40. yeares, or also to the 4. hoyses shewed by the 4. beastes, & not to the Trumpets only? The first tyme is manifest by the interpretation of h. Euangelists, and h. Prophecy is in the Gospie, as well as in h. bookes of the Prophets. This then ought to haue bene signified: wherefore I say why he entreateth of h. preaching of the Gospie, deniued it by 4. winged beastes: the like did Ezechiel; the same did Iohn before in his 4. Cap. for by whynges are signified the proceedings of h. wokes, & of the tyme of h. preaching: whych proceedings are by Zachary in h. Hoyses. Whereupon Iohn in this 6. Cap. bringeth in 4. Beastes to shewe him 4. Hoyses, in which is declared the swift course of h. preaching, & which in Zachary are sayd to range all ouer h. Earth: that they signify ages, & times, it appeareth in this Chap. & afterward, where in the 7. trumpets are set downe h. seuerall wokes of sundry seasons. Because now he taketh h. beastes to declare things to come, Prophecy is also signified to be in the Euangelistes, especially of those things a parte which belong to h. preaching of the Gospie, which was meete to be in the state of h. Gospie, and in the L. ordys second coming, when agayne Christ himself ought to beginne in his members: as in playne wordes Christ hath taught Cap. 24. Math. Cap. 13. Mar. and the interpretation shall disclose the whole discover of h. Euangelistes to haue Prophecy also: the Gospie then, where with the law doth come ought also to be shewed with the prophecies of h. Prophets to passe through times, & to declare things to come. Whereupon when the things to come are comprehended in h. number of 7. Iohn bringeth in the 4. beastes to declare the 4. first ages of the second state of h. World: likewise the 4. first times of h. wokes of the L. ordys 2. coming: the 3. other ages, & 3. times h. Prophets

declare at large: that it chiefly belongeth to them playdely to
 declare by the Rodde of Iron, the thyngs whych concerne the
 Lords second comynge, but rather to the Euangelists to de-
 clare the thynges which belong to the preaching of h Gosple,
 whyle both are Euangelists, and Prophets. Whereupon
 Chrysostome sayd to his Apostles that the spirite shoulde leade the
 into all truth, and tell them thynges to come. The Prophets
 also haue reportet the Gosple of peace, and they h understand
 the poyntes of Prophecy shall reporte and declare the same.
 Wherefore when the thynges whych the Euangelists, & Pro-
 phets report shall fall out, and the Prophecy of them both shal
 bee manifest to the mynisters of Chrysostome, they shalbe called out
 of the number of 24. Elders. Whereouer howe the 4. greater
 Prophets, and the Euangelists doe agree in declaringe those
 thynges which concerne the Lords both comynge, it hath bene
 sayd in Machew. Iohn here in the number of 4. doth deuide h
 Prophecy of the Euangelists from the Prophecy of the Pro-
 phets, when he setteth it forth in the 4. sayd Beastes, & in
 the 4. Voyces: and this by other matters. Afterward also he
 hath in like sort deuided the 7. Trumpets, because the first 4.
 singe of certayne workes seuered from the other: thre sayd
 Wo, Wo, Wo, And this deuision is plainly set downe in the
 Cap. 1. Ezechiell. Where the 4. beastes are sayd to walke that
 thereby the Preachinge of the Gosple, and the worke thereof
 may be signified in the Lords second comynge, to the which are
 added two Wheeles, and a Rainebowe, that the number of 7.
 of Moyses, and Iohn, may appeare: but when thre thynges
 are assigned to the Prophets, there are also assigned seuen: be-
 cause Prophecy taketh 7. ages to those 3. states which it doth
 comprehend. And when the 4. beastes take the 4. bookes of the
 Lawe, the 4. of the Gosple, the 4. of h greater Prophets, they
 take also to them the thynges which belong to the Lawe, to h
 Gosple, and to Prophecy. Which belong to the state of Cir-
 cuncision, to the state of the Gosple, and to the state of opene
 Prophecy: it then taketh to it thre states, seven Ages, and se-
 uen times. Whereupon Iohn impting the Prophecy of h Son
 of GOD, sheweth that he walketh betwene seuen golden Cal-
 disticks

bestickes, to wyte to the seuen Churches, to open the seuen
 Seales, to send the seuen Angels blowing vpon trumpets.
 And here also the manner of the seuerall, and mutuall worke
 of the Father, and of the Sonne, and of the holy Ghost, doth ap-
 peare it selfe: likewise what the reason is that the like tymes are
 declared by the seuen Churches, by the seuen Seales, & by the 7. ^{1. 2. 3.}
 Angels, blowing vpon the Trumpets: and in 8 seuen Church-
 es are containned the 7. ages: the first beinge deriued from
 Abraham, as also from the Church of the Apostles, into the
 which are also drawne the seuen times of the preaching of the
 Lordes second coming: in the seuen Seales likewise are the ^{2.}
 thinges containned which belong to the former ages, & which
 belong to the preaching in the Lordes second coming: and
 in the seuen Angels blowing vpon the Trumpets: when the ^{3.}
 seuen tymes of the Lordes worke in his seconde coming are
 declared, into those tymes I say, the ages of the State of the
 Gosples past are drawne and brought in, that heere the ioynte
 and seuerall workes of the holy Ghost may be signified: and
 that the seuerall, and ioynte Workes of the Father, and of the
 Sonne, and of the holy Ghost may bee declared. Wee nowe
 returninge to the foure Beastes doe thus expounde by those 4.
 the first ages, likewise the foure tymes of the Preachinge of
 the Gosples begun agayne. Because in them was signified the
 tyme of the Apostles preachinge, the tyme of the Martyrs, the
 tyme of Syluester, and 5 tyme of the reuolting of the Church
 men from Christe duringe the Preachinge of the Gosples.
 Afterwarde when it ceased Publickely to bee Preached,
 there followe three Ages to come in the Lordes iudgment
 declared in the Prophets. Likewise when the Preaching was
 begun in the Lordes second cominge, the first beast sheweth
 the Whyte Horse when in Luther, and other, Christe our-
 cometh, and the Preachinge goeth forwarde. The seconde ^{The Whyte}
 Beast sheweth the Red Horse, when during the Preaching, ^{Horse.}
 the Inquisition, and Exammer, kill the Belieuers. The third ^{The Red}
 Beast sheweth a Blacke Horse, whylest many are tryed by per- ^{Horse.}
 secution, and some there are which Reuolte from their Life, ^{The Blacke}
 and doctryne: the Blacke man the Pope by the first Councell ^{Horse.}
 of Trent

James Brocarde

The pale
Horse.

Math. 24.
Mark. 13.

of Trent doth publish his otune deuises, for matters agreeable to the Gospile: the fourth beast sheweth the pale Horse, in whom the pale death of them is signified, to whom it is sayde: he that hath not beliened shalbe cōdemned, and the pale horse Pope Paule the fourth surnamed Caraffa is besides other present with the Belieuers: and these times are brought into the xl. yeares of the preaching, or those xl. yeares are deuised into foure times: first, that it may bee declared that the Prophecy concerning the Lordes second cōminge is in the Gospile: and that the preaching of the Lordes second cōminge hath ben the same that it was in his first cōminge: and that the preaching which concerneth the Lordes second cōming was foretold in his first cōming: and that it might bee declared that the Gospile was more first to be preached, and afterward those things to be brought to passe whych are spoken of in þe Prophets touching Ehysses seconde worke in his seconde cōming. Which things are signified, and expressely and seuerally spoken of in the 24. Cap. Math. and in the 13. Cap. Mar. while Ehyssa doth bryefly and sommarily gather the thinges which belonge to the Prophets, and giueeth warninge that the preaching of the Gospile shoulde goe before. Moreover that number & time of repentaunce is giuen, as wee see in the preaching of Ionas, to ouerpasse Moyses, Elyas, and Ehyss, al which did not eate for forty Dayes, and so many Nyghtes: and in the deuision of forty in foure is signified the beginninge agayne of the Gospile, and the continuall, and perfect repetition thereof, especially in the great iudgment which shalbe very shortly with fyre and swoorde. What other thynges soeuer shall bee besides the Lord shall shewe them by other, and at an other tyme. Seeing wee haue set forth why the ages, and foure tymes are signified in the foure Beastes, and Horses, and whych are those ages, and tymes, we shall the more easily attayne to þe thinges which are spoken.

I heard one of the iiij. Beastes.] The thynges whych Moyses speaketh of touching the Belieuers of the Gospile as in Abraham concerninge the Seede of the Belieuers to bee hereafter do appeare in the Apostles, and in their Dysciples, whych

whych are called the Chyldren of God, and the blessed seed. Alther upon the time of the Apostles seemeth here to bee opened, when they Disciples did preache the Gospell, whych doubtlesse suffered punishment, but not so as other did afterward at the handes of Tyranes, when by a publicke Decree all they that professed Chryste were commaunded to be slayne in all Countreies.

As it were the noyse of a thunder. The Preaching of the Gospell is hearde farre, and wyde, and not without stryfe, blowes, and the shooke: the Renowme of the Murtherers of God, of the Patriarches, of Israelites, the voyce of Moyses, and the Prophets: the voyce of Paule, of the Apostles, & of the Doctours: the voyce of Luther, and of other, was the thunder hearde ouer all the Worlde, of which thunder it shall also be spoken in the 8. Cap. Come and see. They which haue giuen themselves to the study of Gods worde, shall see and knowe the great workes of the Lord, and the Treasures shall be opened vnto him. Every Beast repeateth. Come and see: because in the Apostles tyme, and at other tymes afterward godly Chryistians were to beholde the thyngs which came to passe amonge Gods people, and to consider of them in Gods word. But chiefly while the Gospell in the Lores seconde cominge is preached we oughte to bee benefittfull in all thynges, whych come to passe, and to consider all aswell in Moyses, & the Prophets, as in the Gospell, and chiefly in the 24. Cap. Math. and in the 1. Cap. Mar. in the 27. & 28. and 29. of Luke, to passe ouer the thynges of which the Apostles haue giuen warninge. Come and see, is also repeated the fourth tyme, to the end that as truly thinke, all might take heede which heare the preachinge in the time of the Apostles, and Martires, and afterward: & that those which in our tyme haue heard the same repeated, to the ende that they should (I say) take heede, least they neglected it, & thynges which concerne the Lyfe of the Gospell, and should take heede to this sayinge: He that hath believed, shall be saued, and hee that hath not believed shall be condemned: the Deniers of the Worde should take heede least the Believers, and least they were withyngone from the Gospell,

Gosples, and this seemeth to be shewed in the thysse and fourth
 Poyle: We ought also to come to Chyffe and to his word,
 any to consider with our selves the things which he now spea-
 keth, and worketh: which he worketh, & speaketh in all tymes,
 when hee calleth all men to the great iudgement.

Let there was a whyte Horse. J In the 19. Cap. Chyffe
 is seene vpon a whyte horse: lyke wise & Preachers also whose
 doctrine, and life ought to bee whyte in Chyffe, and through
 Zachar. 1.6. Chyffe. In the 1. & 6. Cap. Zachar. the preaching is also sig-
 nified by the whyte Poyle, which heere likewise is declared,
 where especially the first beast speaketh: and where I thinke
 thys of the 1. Cap. is understood, like unto a man sitting vpon
 a whyte Coloure: that, that whynesse may concerne the unde-
 filed Lamb preached by the whyte Preacher. And hee that
 face on him had a Bowe. J Gods word is & Bowe & Arrowe
 hitting far & neare: wounding & unbelieuers to & death & peare-
 ing the hearts of & believers into & denisum of soules, & spirites.
 And a Crowne was giuen vnto him. J He & sendeth & pre-
 cher giueth him a crowne before he overcome for whom & lord
 sendeth must needs be conquerour, & because Chyff hath to do,
 & speaketh in & preaching: Chyff from & beginning hath giuen
 the crowne, & the victorie. And he went forth conquering that
 he might overcome. J The word which God sendeth return-
 eth not empty, here ch & signifies & preaching of & Apostles, &
 of their disciples: & of the which with Luther haue & continued
 maintaine & preaching of & Gosples, & which haue wroughte
 haue theselues therein, & haue liued after it the preaching of
 the Lords promise in Abraham, Isaac, & Jacob is also signified:
 likewise & sight of Abraham, & Jacob, which overtake & their
 word & bowe: this 3. fold preaching was & sent out against &
 vngodly, against tyrans, & against Papists. The things men-
 tioned vnto vs in this 1. scale which concerne & promises of Abra-
 ham by & Gosples: which in & Gosples concerne & prophecy of those
 things which follow immediately after & Apostles, & in & begin-
 ning of & preaching in & Lords 2. coming, & the victorie of & pre-
 ching began in Luth. & others, is & opening of the 1. scale, while
 the same is allowed which Chyff, & the Apostles preached.

Zachar. 1.6.

And

And when hee had opened the seconde scroll, I heard
the seconde Beaste say.

The same Gospell which was preached in the iubi-
le, that we through fayth may bee bought againe the
Kingdome of God, and Christ declaring Christ to bee made a
sacrifice for his death, preach vnto vs that we ought to suffer with him, that also af-
terwards wee may be glorified with him. This purpose in the
first time, of age, persecution was wonderfully encreased by
opponents in all places against the Martyres, and is now encreased
by the Pope, and by synners, while they regard diversity to
punish, and pur to reach the true believing Christians in all
places, after the receiuing of the preaching began by Luther,
the bondage of Pharis and Egypt, and the oppression of the
people of Israel. I like to the fight afterwards against vngod-
ly people is not unlike vnto these persecutions. At that Tyme
there could be no peace betwixt the Israelites the Egyptians
and vngodly people: the cruelty of Egyptians against the ma-
tires lasted longe, but we haue now lesse peace with the Pope,
and Papistes, then in time past: the Egyptians and Canaanites
had with the Israelites: The Egyptians with the Martyres, for
the red horse signifieth the blood of the preachers, and deuours
of the outrageous minde, and insatiable cruelty towards the
Gospellers. The Pope proclaimeth Luther heretick
and those that believed his preaching, Hereticks: that the ro-
lers, and the people destroyed all such as believed the Gospel
of Christ. And there was geuen vnto him a greate Sworde.
By reason of the iudgement which began at the house of God:
and shall end in the punishment and slaughter of the wicked, y
they shall kill one another, and he which cometh from Edom
shall besmear his garments with blood. May cap. 6. Without
Church the vngodly haue slaine the Goodly. In the Church the
fewes & Christians slay they brethren. The Murders which
began in the time of the Law, and of the Fathers, begun again
in the tyme of the Martyres restored in the tyme of the Papacy,
and now exceedingly encreased, shall yett he turned against
the vngodly that all the bloude which was spylde from Abel
shall come vpon them.

¶

And

May 63.

And when he had opened the third scale, I heard the thyrde Beaste.

After that crosse was giuen to the Gospell, and the saych-
full bach sustayned all sortes of Afflictions to maintaine it, the
Gospell promised excellent and notable rewardes of victorie in
Chyrl, who took upon him the Kingdome of the Romanes:
wherein he placed a Bishop, euen as he had placed Adam in
the garden of pleasure, to trimme the garde and eat of y^e fruit,
forbidding him notwithstanding to touch the tree that stood in
the midst of the Garden. The Pope ruled the Church, the
Emperour the State of the Chyrtian people: but they so gaue
red the fruite in theyr Office than in gouerning: other they
made not them selues Chyrtes; they did not rule after their
owne lawes, wthill, and fantasies but after Gods lawes and com-
maundement. The choyce that was giuen to Adam and Eue
was giuen to the Bishop of Rome, to the churchmen, & kings.
This choyce then is signified in the balance that the Church-
men, and other Ministers amonge the Chyrtians, shoulde
weighe whether they wyl serue Chyrl or els be knowne them-
selues in the place of Chyrl: But in the blacke booke it was
signified to come to passe that the Pope for a blacke garment
shoulde put on a red, and shoulde bringe in darkenes among the
Chyrtian people, which also he brought to passe, euen as Ada
broughte sinne into the world: For the Pope brought in y^e false
dience, and reuolting from Chyrl. But this shalbee expounded
in the 12. cap. by Iohn himselfe.

[And I heard a voyce.] Against that decree of the Pope, and
the Churchmen, the 4. Beastes cry oute because, by doinge it
they haue defiled the Gospell, they haue ceased to bee borne in
Chyrl to be made like vnto Chyrl in life and passions, to ouer-
come their sinnes, theyr desires, and Sathans: the Pope and his
haue ceased to bee Inhabitauntes of Heauen, and Goddes
Housholde Seruauntes: they are become Gentyles, as they
were before. And thys mee seemeth is the cause why one voyce
is heard from the myddest of the foure Beastes, because the
12. A. men shalbe as Iohn shalbe: He shalbe as Iohn.

And I heard a voyce from the

Popes have defiled the Gospell and have interpreted it in their
 preaching thereof. For when this latter a. Peasants of Libanus
 was of King, and there were a. Peasants of Libanus
 the whole preaching of the Gospell was interpreted as how ben
 wicked to say, as much as to say, in the Pope and the Devil that
 the Pope was not the everlasting Gospell, but in his own
 of God, and to be for the holy Ghost, but in his own
 Scriptures: For by the wheat, Christ signifies the preaching
 of the Gospell when he says: One sower forth to sow. And the
 the countries became white for the harvest. And the wheat
 the ears of wheat are counted to be the harvest. And the wheat
 the wheat in this place, we see that the preaching is to be
 under the wheat. But where it is said a measure
 of wheat and three measures of barley, I understand the
 Gospell which is contained in the Law, in the Evangelists,
 and in Prophecy. For in the Gospell preached in the time of
 him, in the time of the Gospell, and in the time of the new
 Church: in the events of Prophecy. And as I have said, while
 the Pope and his Churchmen refuse the Gospell, they refuse
 Promises which are contained in the Book of Moyses and
 in the Father: They refuse the Dignity and glory of Gods
 Children, and Jesus Christ: They refuse the Rewards to
 come, the gifts of the holy Ghost, and the holy Ghost him
 self. They make no account of the blessed Land of Canaan.
 This place Ozias opened his eyes, when it is said to
 Christians estranged from the Papacie, that for the pieces of
 silver they should keep the Celebration of the Supper,
 and the Remembrance of Christ that suffers for them,
 and in the Home of Babel, and the Home of Babel,
 the Preaching of the Gospell and the Word of God.
 For by the Home of Babel is signified the chalde state,
 and the preaching of the Gospell declared in the Prophecy.
 But by the halves of the Home of Babel, the apostasy
 in the second state of the Home, when the Prea
 ching returned from the Apostles, was published.
 And as I have said, when it is said to Christians estranged from the Papacie, that for the pieces of
 silver they should keep the Celebration of the Supper, and the Remembrance of Christ that suffers for them,
 and in the Home of Babel, and the Home of Babel, the Preaching of the Gospell and the Word of God.
 For by the Home of Babel is signified the chalde state, and the preaching of the Gospell declared in the Prophecy.
 But by the halves of the Home of Babel, the apostasy in the second state of the Home, when the Prea
 ching returned from the Apostles, was published.

he bid the holy Bible: they slew whom they could, beginning
 againe to preach the Gospel, and professing themselves Gos-
 pellers. When the truth was tryed by the balance, and the first
 Councell of Treuce was assembled, the Pope for his penny dyd
 there notwithstanding the preaching of the Gospel. The Bishoppes
 for the penny which they took of the Pope, suffered the Pope to
 publish abroad amonge the Christian people his own decrees
 and not them of the Councell. The history of all the time of the
 Papacie teacheth vs what the Pope hath don, al men applying
 themselves to the Doctrine of the Gospel; and to the office of
 Apostles. [Oyle and Wine hurt thou not.] Although thou
 Pope for a penny hast refused the ouerlasting Gospel, the Law,
 the Euangelystes, and the Prophets. Although thou hast despised
 the Auncient Doctours which were after the Apostles &
 Prophets, and of late the Preachers of the Gospel: Yet thou
 couldest not forbyd Godly men to read Gods Word, thou wer
 not able so to spoyle the blessed booke of the old and new testa-
 ment, but that the Word of God remayned whol and perfect
 for God bid let it against whose will no man can deale. The
 Pope cannot forbyd the holy Ghost to stirre vp whome he will
 to the reading of Gods Word, to the preaching thereof, to the
 worshipping of the Spirit. Notwithstanding that the Pope
 doth promise him many thinges, Ophni and Phines with their
 Father could not bring to passe, but that Samuel obtained his
 place: and not to let the Word which God had spoken in him.
 Many which haue crucified Christ haue followed them euen
 into our Dayes: as Saule and other vngodly Kinges: as the
 People both before, and after the captiuitie. After the Apostles
 the Popish Clergie euermore encreased the same vngodlines.
 Verther to the meaning of the thirde Seale hath bene declared.
 Wherein moreover I thinke good to search oute after what
 sort the blacke Horse may bee put for the thirde age, in begin-
 ning the reckoning of them from the Church of the Apostles,
 when this thirde age concerned the Church in the time of Co-
 stantine, in which Age being made free the true and Godly
 worshipping came to light; and the Woman was sene clothed
 with the Sonne. How then did that Church clothed with the

Some revolte from Christ for a peny. This battelle is true: but then came the deuision signified by the Balance. Siluester and other Churchmen drew themselves to the peny. But the Scedee of the Woman that was clothed with the Sun keep-
 ing still the State of Gods word. Time and Tide went to the Wildernesse. Amonge those then which still kept the word of the Gospell, the true worshipping of God was continued, and so the thyrd age belonged to the Godly: but in Pope and the Papacy, the matter was quite contrary. The Pope put on the red Garment of cruelty of former tyrants, which if not cheapen after ward in his successors it fell a fyre, and whilest the Pope and Cardinals are red without they haue darkenes within. And this is cast ouer the whole Church, and preaching, and so consequently two Churches do continue, the Babilon-
 eall of the Pope, and Apostolicall of the Woman that went in to Wildernesse. And shee now comming abgaue commeth in to iudgemente with the Papisticall, that Iudgement may be gien of both. But howe these two Churches were deuised John declareth cap. 12. The iudgement cap. 17. In the meane season the voice which came from the foure beastes is the gospell it selfe which seuereth the true Church from the false.

And when hee had opened the fourth Scale.
 The fourth is signified by the pale horse, when not longe after that the Pope dyd put on his red Garment, the Romish church disagreed from the Apostolicke: neither doth there seeme to haue bene a longe distaunce of time from the thyrd age to the fourth, as there was not in Adam from the time he wente into Paradise, and while he sinned. And as Adam by sinning dyd incurr death: so the Church of Rome died with the Pope & brought all to destruction that held with her, while she would haue preaching of Gods gospell trode down, while she bylgeth in among christians Iewish ceremonies & old worshipping of ingodly people. The Papists then die & descend into hel in the greuyng ouer of preaching. For Gods Pope & Romish Church hath bydon others to the worshipping of the deuill, to death & to hel, whyle for a tyme & times, and half a time the true Church dwelleth in the deserte: whyle the sacrifice and offering being the true worshippinge

shipping of the Gosple sayleth in the common and publique assembly, while Christ suffereth his secho conuining. And whē I say this, I meane not that as many as liued vnder the Papacie were lost: For I saw many sincere and plaine men which in their death haue firmly grounded their faith touching saluation vpon Gods mercy through the death of Iesus Christe.

And power was giuen vnto them ouer the fourth parte of the Earth to kyll &c.

While the life and abiding of þ churchmen ought to be in heauenly thinges, while they ought to bying to passe that the Life of Christ his people should be like, they being growen to bee earthly & heathenish as they wer erst before they knewe Christ, compel al men to be as they are, & kil them that withdraue the selues from them, and go to the preaching of the Gosple, and þ do they ouer the fourth part of the earth: to wit, ouer al þ Chyrstian people deuised into the 4. parts of the world, & hauing the limits of the xii. tribes of Israell. Which tribes stood to the East, West, South, & North. [With the Sword] The church of Rome doth not onely strike al that, that be leue in Chyrste, but also doth euermore stirre bp Pynces, and Chyrsts people to take weapōs in hā. [With Hunger.] The Romish church hath killed the people by her owne Authority in establishing wicked worshiping, & in depriving the Christians Church of preaching, through the which all they ought to be saued, which are saued. [And with death.] She hath burned many & shortened their Daies with many kindes of Death. And with the Beastes of the Earth. The Romish Church hath not only slaine some priuately and aparte by the ciuill Magistrat, but also hath committed general Murders. As Christ suffered þ Pope and the Romish Church to kil þ Gospellers, so he sufferd also þ ciuill magistrate to kil the. Al these things which haue bene spokē of þ fourth age whē þ Pope legā to vse his tirānous authority, are vnderstode to be finished in þ fourth time of þ preaching of þ gosple, which Antichristia potwer did most preuaile & was encreased, whē Pope Paulus Caraffa þ fourth held þ Papacy & gaue an entrée to þ troubles of þ fist & sicc time, it shal be shewed ca. 16. And when he had opened the fist seale I saw vnder the alter. The fist age ca. 1. Ge. is altogether assigned to beasts Where

Whereupon in the fiftie age when the Popish Channge was
grounden and encreased by Charles the greate, the knowledge
of the Gospell was almost taken away, and well nere all men
were as lpyng Creatures boyde of reason. Maintayners of þ
Gospell lefte then to speake openly. Therefore Capa. where
thys fiftie age is set forth, the Beast rylng oute of the Seae and
the Beast of the Earth is sayd to beare rule, and the other to
beare the Image of the Beast. But these Beasts shewen their
greate power in the fiftie tyme of the preaching of the Gospell
began agayne, when the troubles in Fraunce and Flaunders
began: the Spanish Inquisition was brought into Italy, and þ
seconde Council of Trent was holden, in the which þ Romish
Church wroughite a Witchyfte to Pens Bodies, and soules, as
it shall bee sayd hereafter. This fiftie tyme seemeth to take hys
beginning at the French troubles, and to laste vnto the French
Murther in the yeare of our redemption 1572. Or to take
his beginning of the Papacie of Paule, the fourth vnto þ same
murther of the Gospellers. And what vniuersall slaughter of
the Gospellers was made in thys fiftie time in Fraunce and
Flaunders, the story doth declare. In the time of Elias many
lyke thinges haue hapned, and afterward in the tyme of other
Prophetes. [I saw vnder the Altar.] I will not here repeate
the thinges whych in many places of the olde Testamente haue
ben spoken of the Altar. This onely will I say: that the Altar
beere seemeth to mee to be put for Chyyst, for his Godly wor-
shipping, and spirituall Sacrifice, ouer the which the State or
callng of the Clergie beareth rule. If thou take the Altar for
Chyyst, vnderstande thou the Members of Chyyst maintaining
the Worshipping of Chyyst, and slayne by the Churchmē, who
knew not for a season that those they burned wex the members
of Chyyst yet now they perceiue it whyle they resist the known
truth. But whylest thou also vnderstandest by the Alter God-
ly worshipping and true Sacrifice. Know thou vnder the Al-
tar fall the Albes of the Sacrifice whych was slayne & offered
to God vpon the Altar, and burned a sweete smell. Whereupon
It vs consider th at it is sayd, that the soules of the slayne for

Gods Wordd to cry out vnder the Aulster, because the Popes Church men for the right worshipping of God haue burn'd & Cospellers, wherein they did zealously strue & they followed the word of God: and for the Testimony, because they testified that it was Gods word which they spoke, that it was the true worshipping, and the very preaching of the Euangelists, and Apostles, which they uttered, as we haue seene it come to passe. And whylest the French troubler, and warrs do continue, and & there is made a great slaughter of & Cospellers, they cry out alone: How longe: Loede, holy, and true. They desire that Christe would performe his promises, and deliver them from & tyrannie of Antichriste, & from murders. At last at length, when hee is come, and hath begun to deale with his Iron Rod, their desire is & he be Iudge which shall iudge the world in truth, that they may say: Thou which arte Christ & Lord of all ages & seasons (but not the Pope as any other Cyprian) art holy, which performest what thou hast spoken in thy holy word, & in all & holy scriptures: thou arte true which hast declared thy word: and declaredst & true worshipping thereof, and all things in truth: thou oughtest at this time to iudge our righteous cause, sith thou arte & Lord, sith thou art mighty, sith thou hast promised, thou oughtest to stand in & defence of the same truth which thou hast preached: to iudge, and punish those that dwell vpon the earth: those I say which are become earth, are become gentiles as they were in time past: some being builders of the tower of Babel, burning the worshippers of God: other some Esaus, Pharoes, Philistians, Antichrists followers, Neroes, Diocletians, and & like. And as it appeareth in the Prophetes became those which serue them: sines, when they had receaued the Gospell. And these things belong to the 4. Cap. Lib. 4. Esdras, and to the 44. Psalme.

And longe whyte Robes were giuen to every one.

¶ The Prophetes which haue suffered for Gods word, and the Christians before: and now suffering for the same word, haue a sure rewarde, that they hauing suffered to write in Christe, may bee soone iustified in Christe, and glorified in him. In & meane while as the murderers of & Prophetes were punished, so shall the Papistes bee punished: but wee must awayte for &

Al.

Lord

Lordes iudgment to be brought to passe upon his house, and
for the killing of those which are to be sowne at the openinge
of the sixt seale: to witte, from the time of the murder at Paris,
Anno. 1572. and afterward untill the seconde Wo, and the
thirde Wo, shall fall out in the great troubles, which in the 7th
Seale shall haue an ende.

And he beheld when he had opened the sixt Seale

¶ Here is set forth the seventh Age before Hierome: Savonar-
rola, the same beginning after the Abbot Ciryllus, and Ioa-
chimus, of the Albigers; and the first time after Luthers preach-
inge, when in Fraunce from the 24. of August Anno. 1572.
there were made slaughters of the Protestantes in all places,
afterwarde there were watres, and murders, and at length
great troubles grew ouer all the Countrey. By the earthquake
are ment generall murders, in the which the people and pub-
licke states shall growe to sedition, and trouble, and fyre and
sword shall bring all chinges out of frame. Here is mys-
chance: There shall bee such trouble as neuer was since the
world began. There shall be a time of sorow sayth Daniell

Dan^{ell}. 12. Cap. 12. which hath not bene before: the earth shall be moued
exceedingly, the earth shall be sore shaken, the Earth shall be ve-
terly broken downe, sayth I say, Cap. 24. An other of 4 Pro-

phets many chinges touching this time may be seene.

Then Sonne was blacke as sackcloth wth Haire.

¶ When 4 Gospellers shall be slayne, and in many places there
shall be many kindes of death, their Scotts shall be shadowed in
darknes: and where there shall be no murders, there shall be
feare, & troubling: behold also darkness shall shadowe the Ro-
mish state: the state of the Romayne Church shall be shaken, the
Pope which hath bene as the Sonne in the world, and the Ro-
mish Church, which he but killfull accomplice to be the world
man clothed with 4 Sonne, whereof he treateth in the 12. Cap.
They shall at length bee knowne to haue bene Dragons, and
darknesse: and shall fall from their authority, and become of
no name: they shall be as those who being overlayne with my-
steries, and wrapped in course sacke cloth doe seeke for mercy
at the handes of God, and man.

*And the Moone was like
a full moon.*

24. 1

24. 1

Upon the reuelation.

Fo. 86

bloude. Kynges, and Princes, and politicke or ciuile states, or gouernmentes, being wadded & tangled in warre shall be-
ray themselves, and other with bloude.

And the the Starres of Heauen shall fall to the earth.

¶ Doctors, Prelates, Rulers, they þ are in high degrees & beare great authority in the Church, and over the people shall fall as Figges, and as they being greene are cutten in lathe grosse: so shall these grosse which also soundeth fat, great, or grosse, fall in their fallence of all earthly pompe, and prodigality, to bitter ruine. And as when a great wynde doch blowe they fall from the Earth: so they being tolled and carraied in a violent toyle, and great busynesse to come, shall be thrust out of their high callings.

And Heauen departed away as a scrole when it is rolled,

¶ The former state of the Clergy shalbe wholly wadded, and cleane smothered up in great stowre, neuer after to be scene any more. And every Mountayne, and Ile were moued out of their places. ¶ Tyrannous Kings shalbe thrust out of their seates: Dukes, Princes, Cardinals, & such other Lordings shall fall from their Estate: great and small through þ great busynesse, & commotion of the Christians shalbe moued out of their seates: And the Kinges of the earth &c. ¶ Here John plainly declareth what he meane by Mountaynes, and Ilands. And themselves in Deserts. ¶ By this similitude he expresth exceeding great troubles: the which similitude I say hath bene Cap. 2. verse 22. where he sayth: and also men shall seeke in mountaynes and woods for Deutes, and holes to hide themselves. ¶ Fro the presence of him that sitteth on the throne. ¶ Here is playnly signified the Lords seconde cominge, & his iudgment agaynst the house of God and the Papacy, which herp fewe haue marked, as Chrysle sayd: Thinkest thou, when the Sonne of man shall come that he shall find sleep on the Earth? these thinges shalbe repeated vnder the sixte Trumpet.

(*)

As 2.

THE

THE ARGUMENT V.P.

on the seventh Chapter.

Before the iudgment bee, and many yearish there-
in, they shall be put a parte, which shall be of Christ
his Church, and raygne with him.

After this.] Because in the first time those
things shall come to passe in β great troubles, which are spo-
ken of in the Chapter before, and is the great iudgment; and
there is made a separation of them that shall be on the right
hand, and that shall be on the left: this separation is so sooth,
both how it cometh to passe, and howe it shall appeare after
the iudgment when the great slaughters are ouerpast.

I sawe foure Angels.] Hee seemeth here is shew-
ed before the great troubles arise, that there was to be a time in
the which wicked men should stop their faces, least that sooth-
with they as a raginge sea should topple Gods people into a
great storme in the which they should all bee drowned, as wee
see it came to passe in Fraunce, from β yeare of our Lord 1571.
to 1572. or after the French murder vpon the great troubles
brought in and bred by the Papacy, which seemeth to be signi-
fied by the foure Angels holding the foure woundes of β earth,
and let for doinge any hurte, before those were murthered which
should not perishe: The foure Angels, and the β woundes are
set downe to signifie the generall trouble, spoyle, and destruc-
tion that shall be euery where, and thus it seemeth to be vnder-
stood when hee saith: Vnto yee not the Earth, neyther the
Sea, neyther the Trees, (that is) Let not the state of β king-
dome, and β spirituall, and Kingdomes, be yet more destroyed by
iudgment begun in Gods house, and ranninge out vpon Syn-
ners, and wicked worshippers. And here two things are con-
sidered: First, that God giueth a space to repent, and sendeth
warners: as it came to passe before the French murder in the
yeare 1570. and after. Next that there is no strength, & which
is able to defende one from falling into the Lords hande: and
which is of force to destroy him whom GOD hath determi-
ned to

ned to save; that thereby I sawe it come to passe by chaunce
and fortune: that the one escaped saufe, the other came under
Loydes iudgment.

And I sawe another Angell come up from the East
I Chyffe will keepe her in that great trouble, as he was in
French myrder in the yere 1572. in the which all the Engli-
lers were not slayne: many were slayne, which Cap. 9. Ezechiell.
are sayd to have bene marred with the letter Taw: the Angell
is sayd to come from the East, that they may be seene to be sa-
ved which have followed the Fathers, the Apostles, & Christ:
and which hold this as a sure promise. See that believeth that
he saure: and to whom is offered a great light to bee seene of
them in the Revelation of Iesus Chyffe bringinge in his se-
cond comyng the promyses of the Lawe, and the Gospell, and
thynges which are promised in this Chapter.

Which had the Seale of the living God.

I Chyffe myght knowe what shoulde come to passe in every
tyme: as Chyffe, by whom the Father doth what shoulde
come to passe in the world, and in the Church: and is I Image
of the invisable God, who is Vetre, Kynge, and Governour.
But if any of Chyffes mynisters, and not Christ himselfe be
to bee understoode by this Angell, which declare the state to
come of the Gospellers, that every one of them holdinge his
Candle burninge, may be ready to awaite for his Lord: they
shal be sayd to come up from the East, because they see in I ho-
ly scriptures the state to come of Chyffe, and his holdinge I
seale of the living God, preaching him to bee such a one as we
have heere to beclaren, and seeing the issue of thyngs to come
in the first, or seventh tyme, and having in that thyng their vo-
cation. As before us there were Prophets in I Church, which
tolde that it shoulde come to passe in the great troubles that if
three were in a Bed, the wicked one which was in the mid-
dle, should be taken away by a whisle winde the two sur-
viving which embraced him. But by the Seale of the living
God wee understand I which belongeth to the Sonne of God,
who is the Image of God the Father, in which Image I be-
lieuer

Ezechiell.
Cap. 9.

Which thre
may be two
bodies in
one consent
or mynde
changed fro
euel to good
by grace.

He that shal be made a Priest with Chyffe in his kingdome.

And hee cryed wyth a lowde voyce. J. Throughe out all the world, he shall raine this great voyce of Chyffe, being in him the instrument wherby he may be perswaded the sanguine of the beheading in the great troubles, and commotions of the Church, wherby the world is knowne in all the holy Scriptures, and to have ben from the beginning in those which have prophesied of it, and to be some small the Believers.

He that shal be made a Priest with Chyffe in his kingdome, he shall be made a Priest with Chyffe in his kingdome, and before the Shewes of the Lamb with the Synagogue that come into the world, and the Temple, those that be in the world, and Synagogues are marked, and appointed which are to be cast out of Gods Kingdom, and the Synagogue of the Gentiles that shall obtayne the same. Wee have tolde these thynges in all ages before, and now Gods worde telleth the same before they come to passe: that we may better knowe that every one of the Believers hath not casually remained alone, which shall abide saule after the Bloudy tyme, and Troubles is appeased, which shall staye over all parts of the world: that by shewe certayne Churches, and that by shewe certayne Synagogues have remained. And as in the great slaughter of the virgins begotten in Egypte, the Ponties of the Jewes were marked with the Bloud of a Lamb. So every faithfull Chyistian shall be saved that is marked with the Character of Synne of Gods Sonne, and washed in the blood of Chyffe his Bloud. By whom as hee is delivered from Everlasting Death: so throughe the same, hee shall be delivered by Angels from that fiery burning of the warres, wherby shall see the Character of marke in any. Neither inquisition, nor fire, nor sword, nor any thinge else shall be founde to menaule agaynst the faithfull.

•The worde of truth.

and shall W
owsed van
at out of
in the world
brought to
in the world
Log of his
and so

And I heard the number of them that were marked.

It is sure that the number of the faithfull is certayne with GOD, who numbreth all the Shewes, and calleth them all by their

by their names, as I have before shewed in these a few lines. & extant number of them that are marke. As also a certaine number as yet be for an intertaine, which is not uncertaine with the Lord. I will not here determine. But the Believers are numbered under the name of the twelve Tribes; because these Gentiles believing have entered into the twelve Tribes, into the Church, divided into twelve Tribes, as the Heavens is divided by those twelve Signes, which they also terme Houses. Of which thing it is sayd in Moyses, and in the first Chapter of this Booke. Where upon Paule calleth the Iudaicall Believers, because Moyses had sayd that the twelve of the Gentiles were to be divided according to the division of the Tribes of the Children of Israel. As therefore in the preaching of the Gospel we ought to consider what places amonge the Christians are assigneable to the twelve Tribes, seeinge they were made the Children of Israel by Christ. Which places if they be not knowne by the preaching of the Gospel, but generally by the Masse, or cunctis, that wee are of the twelve Tribes which have believed. These must have recourse to the Prophecie, which according to the division of the twelve Tribes made by the holy Ghoste doe speake of. Which Division in the holy Scriptures of the olde Testament hath bene thre, and in three sortes appointed. In one sorte wee have seen in Isaac, in another, as it was described in the Christians Possessinge EUROPE, for that rehearsing of the division, and placing of the twelve Tribes in the thirde, as it is divided by Excecell to be over all the the World: was to shewe the first division made in Syria; in the which also that division is limited, which was to be amonge the Christians, to the which the Prophecie hath had an eye; and the thirde to be over all the World, that to Caste in ASIA there may be knowne three Tribes, to the North in EUROPE three; to the South in AFRICA three; to the West three in the new World, as it is called The zodiache in the which the six Signes are divided each from Cancer through Aries, & Libra, to Capricorne. Likewise the twelve tribes of the Church in Heavens are derived from Israel to Christ.

From the

from the first coming of Christ to his second coming: the twelve Tribes of Jacob being againe, by the holy Ghost, are brought to the true Kingdome of Israel. Jacob was the fountaine of Isaac, and wee through the holy Ghost are borne againe in Christ: Isaac the fountaine of Jacob was the fountaine of Abraham; and wee through the holy Ghost are regenerate in Christ fountaine of God the Father. When Christ came in flesh of woman, he girt himselfe with the Circle of the Church of Heauen; and took into him the twelve Tribes from Abraham unto Iudas: Because in Isaac was made the promise of Gods blessing: The Father did put in Abrahams side, the blessing to come in the twelve Tribes. Heere may many things be sayd; but let it suffice to haue touched these fewe thynges, that after a while the order of the twelve Tribes may appeare to stretch out from Jacob to the Christians, and afterwarde restored to the Kingdome of Israel. Therefore I OPHIO warn us of this point of Prophecy, that wee maye knowe our owne matters, and the thynges which come to pass at this time: he maketh mention of the Believers by the name of the twelve Tribes of Israel, which wee are. For properly the Believers are called the Chyldren of Israel. Where the Tribe of Dan is away, but in the place thereof succeedeth Manasses: For Iudas Scariotes was of the Tribe of Dan. Wherunto saith the Pope: another hath taken his Byshoppycke, and another shall take his: as wee may see Cap. 22. of Ilay: and as the newe Prophets haue told. But here some man will aske howe the Tribe of Dan was refused: for as much in the last Chapter of Ezechiell it is reckened by order amonge the Tribes which shall be in the last time. I answered in fewe wordes, that (as wee reade in the Prophets,) Moab, Ammon, and Esau are to bee restored: so also the Tribe of Dan. And that is understood in the renewed Church when the Gospel, and the Believers shall alone possesse all places: and then the Popes Church men, and what Popes sooner shall returne to Christ, shall come into the number of them that are saved, and into Christ his Kingdome: as it is promised the last end of the 7. Cap. Ilay. There shall be no difference of persons.

De that

Ilay Cap. 22

Ezechiell.

He that is become the Lords, and shall leave the Lords, shall perishe. He that is enemy unto Christ and becometh christ shall be saved, that shall come to passe which Ezechiell ca. 3. § 33. is commaunded to preach. I doe not like an enemy raple at the Papistes: as I vnderstand Gods word, so I expounde it and pity they: case which are led in error. But who will allow them that maliciously sence agaynst Christ. They which shall bee in the requied Church shall declare the Distresses which remaine concerning the Tribes, the twelue thousande and the 144000. Onely this will wee adde touching y number of 144000. Of them that are marked: that the same number is set downe in the cap. 14. where in the sixte Age the Lordes second coming is declared, and here they are signified to bee deliuered from Euerlasting Death. And if I should say any thinge I would rehearse that I spake of in the Actt 22 of Aaron touching *Vrim and Thumim: touching his Egypte & the name of Iehoua thyce rehearsed. Likewise that I spake of in the first Chapter of this Booke. Whereupon I gathered y the grace should bee in euery of the Faithful which was in the Prophetes and Apostles, or els as a man may say in the whole Church: I might also rehearse those thinges which haue bene spoken in the pface vpon Exodus.

*Exod. 28.
Light and
perfectm s.
Doctrine &
Truth.

After this I be helde and loke a great company.

To those which were reckoned Israeletes in the xii. Tribes, and were grafted in the Tree from the which the vnbelleeyng Lewes were cut of, shall be ioyned many other which haue beleued the preaching of the Gospell, not onely of those which before were called Christians, and were numbred amonge the twelue Tribes answering the auncient twelue Tribes of the Iewes or beyng entred amonge them, but of all the Generations, Nations, People, and Tongues which haue believed and shall believe the preaching of the Gospell now set abroade. In the Bookes of the olde Testamente if wee well consider, wee may perceiue that the Tribes which were in Syria were remoued into foure Provinces, to wete into Germany, into Fraunce toyt Flaunders, into Spayne, and into Italy, and amonge those was that Eagle which is described in the

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fourth Booke of Esdras of þe heauens xii. tribings, & eight vnder tribings. Touching which matter se þe interpretation vpon Esdras. Therfore beside þe faithful Germans, Frechmen, Spanyards, & Italians, which (as I thinke) are nūbered among those 144000. that are sealed of other prouinces a greaete multitude hath beleueued. Likewise of þe Turkes & Persians, of al Asia, Affrica, & of the Countreies of late found at þe West: All which enter into the place of vbeleueurs. All these then wiche chose 144000. that are marked are called into þe Catholike church & into þe kingdom of Christ being iustified by faith, & also made white in þe blood of Christ, hauing þe victorie ouer al the þe persecuted the, which shalbe present at þe council of the christians: and shall acknowledge their saluation in Christe whome alone they shal haue for their God & shal alwaies confesse him openly to be their God, & Christ their king & euerlasting layde. And here also is significatur the council of al þe Christians & of þe whole world. And to this place seemeth to belonge þe saying of Zacharia. 2. ver. 4. Ierusalem by reason of the great number of people shalbe inhabited like cities without a Wall.

And all the Angels stood round about the Throne.

The same thinges were spoken of in the end of þe 4. & 5. chapter which are here rehearsed for a mistery, & because there shalbe many counsels, that at length we shal agre with heauenly creatures in one worshipping of God. [And one of þe elders made answer.] It is said made answer, because Christ also and his Angels make answer to our thoughts. And me seemeth this is spokē to the end þe al beleueurs ouer the whole world which also haue suffered in þe great troubles of þe wars may be reckned as þe former beleueurs in þe nūber of the xii. tribes, & of Christe his people which get þe kingdom of God & possesse it, entering as I said into þe palace of þe Papists & vbeleueurs. [They shal hunger no more.] The lords second comming, þe desired saluation, the kingdom of Israel looked for which the auncient fathers looked for shalbe come: there shalbe an end of sorowes & persecutions, there shalbe a golde word & a blessed life into þe which none shal enter but they þe shal haue þe marriage garment, & the shal we se þe first made last, & þe last first. The Turkes & other nations shal hunger

hunger no more for a blessed Life, because they shall haue it in
Christe & shall be defended from all euils enioying the goodes
of Christ without carefull pensiuenes.

THE ARGUMENT VPON CAP. 3.

TH E declaration of things spoken of before is be-
gun again, so that with a certain order the euerla-
sting Gospel is handled. In a certayne order thole
things are declared which concern the preaching
& the Lords second cōming: & the things are set forth which
belong to the 4. times frō Luthers preaching vnto the Frēch
troubles, & the three Woes of the three times followynge
are declared.

ANOTHER ARGUMENT.

IN the seventh Seale we vnderstande the Lords second
comming in dpyrit, and the seuenth Age which is de-
uided into 7. times. wherupō in 5. openig of 5. seuenth
seale, came forth 5. leuen Angels recordeing 5. things
which belong to 5. Lords seado cōming. Before generally is set
downe the preaching of the Gospell begun againe by Christe
for the making of all Renewe: the which preaching shall bee
brought into al times. Howeouer because Christ commeth in
dpyrit, & is the state of the holy Ghost. In the 7. Angels blow-
ing the Trumpets are briefly declared the workes which come
to passe, while the preaching goeth forward. In this Chapter
are playnely tolde the foure times of seasons, which are aboue
4. 4. Peares, from the preaching begun in Luther vnto 5. Frēch
troubles: as we haue seene Cap. 6. in the 4. beastes and 4. Voy-
les. First the Heads of the Popysh Doctours are broken be-
ing overcome in Dysputations: The Churchmens Fruitcs
are demynished. While notwithstanding the Gospellers suffer
Afflictions, and Persecution. Afterward the Popes Authority
and the Buying and Selling that his Churchmen vse is aba-
ted, while the Gospellers vying the first death do suffer, and the

unbeleeuers are destroyed, which for euer doe the second death. Afterward the first Councell of Trent is holden, in the which the Churchmen doe reuolte from Chyffe, destroy the church: and counterfeite hereticall decrees for Catholicke. The fourth tyme is the Inquisition of Paule the fourth which breedeth the three woes, and these three woes are declared in the three other of tymes.

And when he had opened the seuenth Seale.

Because in the sixe Seales before are handled the Ages from the Apostles vnto the second comming of the Lorde, and therewithall the sixe tymes of the preaching in the same second comming, which tymes doe accorde with those Ages: in the seuenth scale we ought not onely to alleadge the seuenth tyme, which may accorde with the seuenth Seale: but also the seuen tymes are to be declared, and that for two causes. First because the seuenth age which concerneth the Lords second comming doth comprehend the seuen tymes or seasons of the Woorkes which ought to be done at the entraunce into the seuenth Age: which tymes and woorkes ought to be seuerally set forth. Moreouer because consideration is to be had of the holy Ghost which is to be shewed to be one God with the father and the Sonne. For in the seuen Churches before, wee sayd that the Father in whome is the Sonne and the holy Ghost, is declared to bee the Creatour of all thinges. In the seuen Seales the Word of the Sonne of God which is euermlasting with the Father & the holy Ghost. And now in the seuen Angels blowing the Trumpets wee vnderstande the holy Ghost proceeding from the Father & the Sonne, and one God with the Father and the Sonne, who from the beginning hath done all thinges which concerned the Father and the Sonne. Whereupon as vnto the Father was assigned the number of seuen in the Creation of the Churches from the beginning of the Worlde vnto the very ende. So the number of seuen was appoynted the sonne in framing & church from the Wordes beginning vnto the very ende. Likewise the holy Ghost draweth the same number into him, by whome the same Church is perfected from the beginning of the worlde vnto the very ende, that in creating all thinges in all ages & tymes the

the same and the holy Ghost haue euer bene in the Father, in
 forming, the Father and the Sonne hath euer bene in the holy
 Ghost: that the Father the Sonne and the holy Ghost by the be-
 ry worke in the Church and in his People may appeare to be
 one God. Unto the Father is assigned the worke of the seue-
 n Ages of the World from Abraham, and before unto the renewed
 Church. But because Christ commeth in the middell of times
 and the seauen Seales of the seuen Ages are attributed vnto
 him from his first coming in flesh, to his second coming in
 Spirit, Iohn in his first Chapter in the first vision hath exa-
 mined the Worke of Christ by the seuen Ages attributed vnto
 the Father, as we haue there seene. But while the thyrde state
 of the World in the fourth age is attributed to the holy Ghost
 his worke is also deuised into the seuen times or seasons of the
 worke of Christs second coming in Spirit, that he wth the
 Father and the Sonne may be shewed to be G O D: the gos-
 pell preached by Christ and the same euertlasting Gospel prea-
 ched in the seuen Ages of the World is handled before, and it is
 shewed to haue bene ministered by the holy Ghost to the church-
 es of all Ages of the World. And the reason seemeth to be
 this, that in the opening of the seuen Seale the seue Angels
 are seene whych stand in Gods presence with seuen trumpets,
 that the Father and the Sonne may be shewed to haue don all
 thynges by the holy Ghost: that the holy Ghost may be knowne
 to be the euertlasting G O D wth the Father and the Sonne
 and that he may be knowne in the seuen Seale, that is, in the
 seuen Age to proceede also from the Sonne, which now as
 G O D commeth in Spirit, which hath preached and sayd to
 the Apostles, Receaue the holy Ghost. And thus much for this
 place wherunto many thynges shall bee applyed which I will
 interpret in this chap. and in other. Ther orderly reasons also
 seeme here mete to bee deeply considered by those that study
 Diuinitie. That is to the seuen Ages of Moyses set in the first
 Chapter of Genesis wee referre the thynges which Iohn trea-
 teth vpon touchyng Gods Euertlasting Sonne, touchyng the
 seuen Churches afterward, touchyng the seuen Seales, & tou-
 chyng the seuen Angels blowyng the Trumpets, that the vi-

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tion of the first Chapter be put for the fourth Age of Moyses, wherein shineth Gods Sonne, the Sonne of the Church in all Ages: The seuen Churches are put for the sixth Age, wherein are requyred the thyngs which ought to belong to gods church created in Chyffe: The seuen scales for the sixth, wherein the Lords second comming is shewed to be neare: and the thynges contayned in Prophecy and Historic, are bypessly opened. The seuen Angels blowing the seuen Trumpetes for the seventh: into the which are brought the thyngs which were told and opened in the sixth, sixth, fourth, thyrde, second and the first, that is, which the Abbot Isacharius and others haue spoken of: and Sanonarola vnto Luther: Lysimpe Rabanus and other, Her- mas and other: and chiefly the thyngs which touch the Gospell and doctryne of the Apostles, which touch all the Prophetes, which touch Moyses, and the sayth of the Fathers. And whyle the Churches, the scales, and the Angels come into the number of sower, those thyngs which are spoken before are ment of one God, the Father, the son, and the holy Ghost: that the Father, the son, and the holy Ghost may be one God: the sonne and the holy Ghost may alwaies be in the Father. The Father and the holy Ghost in the son: and the Father, and the sonne in the holy Ghost: that the worke of the son and the holy Ghost may be in the worke of the Father: the worke of the Father and the holy Ghost may be in the worke of the sonne, and the worke of the Father and the sonne may be in the work of the holy ghost, that the Father may be knowne euerlasting, the son euerlasting and the holy Ghost euerlasting. The same mayst thou say of Gods power, and of other his assigned termes. In the last and seventh age there shall bee no difference nor Alteration in the Church as before. Because then thou shalt referre all thynges to the Euerlastyng and Almighty God alone. What a one, & how greate thou oughtest to acknowledge and esteeme him & thynges shal declare which he hath wrought before in þ church and which he shal then perfourme. It seemeth there is another order to be considered accordyng also to the maner of Prophecy and Moyses: whereof I will speake somewhat in the beginning of the xii. Chap. Now let vs see what John sayth of þ
seuenty

seuenth scale: & therein of 7 seuen Angels blowing the trumpets.
And when he had opened the seuenth scale.

By the opening of the seuenth scale I meane the whole worke of the Lords second coming, wherein the Prophets are opened in those things which concerne the Lords coming, the tyme of the Lords iudgement, and the restitution of all: and seuerally, which are done aparte in euery one of the 7. times or seasons assigned vnto Christs worke in his second coming. Whereupon an entry is geuen to other things, that the things belonging to the 7. Churches, and the 7. Ages of the World may be disclosed, the which are set out before our eyes cap. 1. Gen. in the very entry of the holy Scriptures.

And there was silence in heauen about halfe an houre.

I thinke by the opening of the seuenth scale is signified the tyme of Hierō Sauonarola, who tould that those things should come to passe which concerne the Lords second coming & also the time remaining of Christs works vnto 7 Church & kingdom of Israel restored, which times come vnder 7 seuenth scale, which comprehendeth 7. times of the 7. Angels blowing the trumpets: but that the silence which was about half an houre was the time from the preaching & contention of Sauonarola to the preaching and striving began by Luther which afterward continued as wee haue seene.

And I saw the seuen Aungels which stode before God, and to them were geuen &c.

Here is signified as I said the preaching begun in Luther which hath also continued in other after ward, And the Angels are sayde to stande before God that the holy Ghoste may bee vnderstoode of whome it is spoken in the Salutation. And from the seuen Sprites that stande before hys Throne that wee may vnderstande that the Sonne in hys seconde cominge doth worke by the same Holy Ghoste, by the which the Father wroughte all Thynges since the World began. That thou mayst perceaue that the sonne of G D D cometh notue in Sprite, and is G D D with the Father and that the holy Ghost proceedeth from them both.

[And an other Aungell came.] By this Angel me seemeth
 Christ

Chryſt is ſignified, who eſſooner beſpoken the preachpage
 which he preached in the fleſh, and which he comming in ſpirit
 ought to begin agayne in hys Membrers, and whiled this is
 publiſhed, thoſe thinges come to paſſe which are tolde ſhal hap
 pen whyle euery one of the ſeuene Angells is blowing þe trum
 pet. Wherefore by the Angell ſtanding before the Altar with
 the golden Cenſoure is ſignified (as I thinke) the ſecond prea
 ching of the Goſpell, which is all one with the firſt whych is
 alſo contayned in the bookes of Moyſes and the Prophets and
 not in the Euangelistes onely. And we ought to vnderſtande þe
 ſeuene Angells blowing the ſeuene Trumpets, doe ſound out
 the very ſame preaching that thoſe thinges may be broughte to
 paſſe whych are ſayd to be broughte to paſſe in the ſounde of the
 ſeuene Trumpets. And here the order ſeemeth to be this, that
 in the opening of the ſeuenth Deale, the ſeuene Angells blowe
 the Trumpets, becauſe after the preaching of Savonarola prea
 chers come after to expounde and ſet abroad the ſame as þe A
 poſtles did baptiſe with the Baptiſme begun by Iohn, and they
 followed to ſet abroad the preaching of Chryſt. But here Iohn
 hymngeth in Chryſt vnder the name of an Angell to declare that
 hys preaching uttered by hym in the fleſh, is to bee repeated
 at hys comming in ſpyrite by the mouth of his Preachers e
 uen as hee dyd by the Apoſtles after hee wente vp to Heauen.
 [Hee ſtoode before the Altar. Ieſus ſtandeth before the Fa
 ther beyng ſente before into the Worlde to redeeme the bele
 uers: He ſheweth hymſelfe to the father a Sacrifice offered on
 the Croſſe, that euen as through hys Death the beleuers are
 deliuered from ſinne, ſo now alſo in his greate Iudgement by
 meanes of the ſame alſo they are free from the greate puniſh
 ment wherewith the whole Worlde is to bee puniſhed. Hauing
 a Golden Cenſoure. Whych hath offered hys Fleſh vpon the
 Croſſe to bee burned, to appeale the Father towards vs, and
 hath ſhed hys Bloude for our ſinnes and hath prayed for vs.
 And much Odours was giuen vnto him. Through the Trop
 ces of the Preachers trynging nowe in all places the ſaluation
 giuen vs by the Death of Chryſte, a greate number of Belee
 uers flocke to Chryſte that in hym they may be ſaued and that
 in him

in him also they may suffer, & being saved they may obtain
 obtayne remission of sinnes and herof proceeds the giuing of
 thanks and the prayes which the beleuers offer to God f: fa-
 ther and Iesus Christ. (And a Smoke went vp.) The fapth
 of the beleuers through the death of Christ, and giuing of
 his Blood, both obtayne with the Father not onely forgiveness
 of theyr sinnes, but also that theyr prayes may bee receiued, &
 heard: and that the thanks giuing and prayes that we send
 to one consent may be acceptable & receaued of him. This is
 Gospel which Iohn b: Baptist preached, which Christ himself
 & the Apostles preached, which Sauonarola and Luther repea-
 ted, and other haue opened and declared. And because by a gol-
 den censour the preaching of this Gospel is signified, wee are
 to understand that it was preached by Moyles, and the pro-
 phets: and that the same holy Ghost preached the same Gos-
 pell in all Ages of the Church. And the Aungell tooke the
 censour & filled. Christ came first into the world in flesh: then
 the sacrifice of his Body was done, with the fire of Gods al-
 tar: he commeth the second time into the Church in his mem-
 bers as iudge of the liuing and the Deade. This Gospel is
 preached againe, the fire of the Altar becometh to burne at
 Gods House. And while the preaching goeth forwarde Anti-
 christ againe burneth Christ in his members. The kindling of
 the fyre crespeth and at length commeth to the wicked: whylest
 the Gospel doth more and more goe forwarde. And that which
 declared saluation to the beleuers, worketh Condemnation
 and destruction to the wicked and vbeleuers. For by which
 indgement and fire the flesh of Christ was parched vpon the
 Crosse, and his bloudie sweat: By the same the wicked is to be
 iudged, the body to be parched with the fyre, to be led through
 the fire, and to be put to the first death: but some of the wicked
 are to suffer to the first death, and some the first and the second.
 For if GOD spared not the immaculate or undefiled Lambe
 his Sonne, nor his members that are sanctified in him, how
 shall he spare the vngodly and wicked? Christ then was firste
 and secondly sent to preache the Gospel in his members that
 through the Gospel the chastised beleuers may be saved, and

the sound of the trumpet may be heard. God at first came in the Elias John Baptist, that his coming might be declared: So now he came in Hierome Sauonarola, that he might declare that the 7. Trumpets were forthwith to be heard in the World.

And there were Thundring, & voices, & lightnings. We haue seene from the beginning of the Scriptures unto the very end, that the Church is often under those in this word heauen: The things then which are done in heauen doe signify the things which Christ doth in the Church through the Gospel. The first then was the preaching of Sauonarola, as it was the preaching of John Baptist: the preaching of Luther, and of others, as it was of the Apostles both Paule and other after, as it was of Moyses & the Prophets. The voices are the people witnessing: the lightning are the disputations of the faithfull, which in word and writing set forth Christ such that this may appear on the one side of heauen, and on the other ouer against to be put for all the Inhabitants of the earth: the Earthquake is the commotion of the Pope, of kings, prelates, & aduersaries that come toppling downe at the preaching of Christ. These things we haue seene, these things come to passe while the last Angels blow the 7. trumpets. And because in the 1. chap. in the voice of the 7. Angel the millery of God is said to be finished, & workes which Christ wrought in his voice are to be vnderstood while the preaching goeth forward. *And the seven Angels which had the seven Trumpets prepared themselves.*

God prepared Luther and other afterwarde men to begin & set forward the preaching of the Gospel, to the which Sauonarola had prepared vs, as after Moyses other Prophets were prepared, after Christ the Apostles, after those other preachers & doctours. And here we must vnderstand, what the Angels are said to blow the trumpet that the holy spirit, the spirit of christ doth sound forth his gospel in his members, or in his ministers as by instruments, and that so his coming in Christ is signified. The voice of the highest king coming, and commanding & publishing his decrees through his kingdom, from one end of the world to the other, We are not thereby to consider what those preachers

as likewise we haue sene Herodes in Fraunce, & before several
ly of the Valdenses in prouince: when the great and buinerfull
trouble shal brate many countreies to sedition, co vppores, and
to kill one an other: & wth sword & fire shal destroy and consume
many, and very many places: that of thye party of men 2. shal be
cut of, & the other shal be les thzough the fire, as Zachary hath
declared cap. 13. But this iudgement that shalbe sent to come
to passe in those thye times, in thye woes, they may bee thou-
ght to come vnder which wer in the times of the 4. first Angels
blowing 4 trumpets. And if they shal not here it on earth, they
shal in hel. Yea rather likewise 4 iudgement of the sinners shal
be al one, not only of them 4 are in the time of the Lords second
comming, but of al ages past: that now the third parte of men 3
haue ben vnder the law & 3 gospie, & at this time in 3 opening
of prophesy may seme to be iudged by a notable punishmēt al-
leaged in 3 thye woes, which punishmēt doubtles was mete to
be auoided before, when the gospel was preached the 4. Angels
blowing the trumpet, when before it was preached the foure
Beastes declaring the foure hopes, and when vnder the Law
the iudgement was looked for.

And the second Angel blew the trumpet. After the
preaching began and increased, he befor besides the multitude
of the people, kings and common heales receiue Chyrt: as the
Dane, the Swedon & other, whom the history doth teach & the
proceeding of the preaching shal continue vntill al princes which
shal withstand Christ & his Gospell fall into the sea wth the
Churchmen and peith in the Church of Rome.

And the third part of the Sea became blood.
As they chyd after the blood of the gospellers: so shal they
wallow in their own blood, after that they haue prepared death
for the Gospellers by the inquisition & wars. By the Sea the
Ropes Church seneth hereto bee signified which is become a
sea of blood, for the which so much blood of Gospellers Papists
and others haue bewlpyt.

And the third part of the Creatures dyed.
A history is notable to declare the great number which haue
suffered death for Religions sake. They are called their Crea-
tures: that we may vnderstand that they bring baptised vnder
the

Christians, & by the Popish Clergy. And y^e cometh to passe contrary to this rule: *Horum in lacte matris ne coquito.* To wit, Boyle not a Kyd in his mothers milke.

And the third part of the ships. There are also many Ministers dead, & Churches fallen downe, the destruction of y^e gospellers & Papists is vnderstood for diuers reasons as we said in the first trumpet. And the third Angel blew the trumpet, & there fell a great starre from heauen. In Germany there are held diuers assemblies, meetings & many disputations, & in al y^e authority of y^e Pope doth decay. This star is called wormwood, because he hath troubled the riuers of the holy scriptures, the very Gospel, the doctrine of y^e Apostles, & of the Church. The Pope with his crueltie hath made the waters of y^e holy scriptures bitter, that men should receiue death from wherence they should receiue life. The Pope went about it in Germany aswell as he could, after y^e preaching of the Gospel there (amongst y^e Pauls y^e third practised it afterward at the first council of Treuon) as he could not abide in the common church of the Christians, he handled the matter at y^e counsell, that he was received there, & in certain places: he there forged y^e doctrine & those decrees, by y^e which men should perish euerlastingly. The same was brought to passe in y^e second council of Treuon, where at last y^e Pope appeared to be Antichrist: y^e also he was discouered to be Antichrist euen among his own company, & not to be none of y^e church of Christ, of which matter & of those councils I will speake in cap. 17. *The fourth Angel blew the Trumpet.* Deere I think is to be vnderstood y^e time before the first French war, because in the end of this trumpet is sayde *Alas alas, woe, woe*, by the which are vnderstood y^e wars which haue ben, & haue had they beginning in France, & because it is also said afterwards. And the third part of the day gaue no light, & likewise of the night: insomuch I may affirme y^e the thinges which are heere spoken may be referred both to y^e gospeller & the Papist: because we se cap. 1. Gen. y^e by the day is signified the Church of the faithful, by y^e night y^e assemblies of the wicked. The let vs say y^e the third part of the sun stricken, the third part of y^e moon, and the third part of y^e stars do denote that the kingdome of y^e Pope, of the Clergie, and the Laitye had greate losse duringe the

the Popacie & the Christians are slaine, by the baptised, by the
 Papacie of Iulius the thyrde, and of Paulus the fourth, when
 in Fraunce and Flaunders the Gospellers haue their metings
 and assemblies in the Nyghe. And not onely in Germanye,
 Swyserland, and Rhetia, there is reuolting from the Pope.
 But also in Hungary, Transiluania, Polland, and elsewhere, is
 a greate number of them that fall from the Pope, that a grea-
 ter rutne seemeth daily to hang ouer the state of the Popysh
 Clergye and Laitye. Whereupon at Rome Paule the sowerth
 and in Flaunders the Duke of Alua and his succeders exer-
 cise they cruell Inquisition agaynst all men that seeme Enne-
 mies to the Pope, in Fraunce the Gospellers are soughte for,
 and kepte in Prison for they generall Destruction. Agaynst
 whome also ther are made secreete Conspiracies of Pynies:
 that on both partes there is no small spoyle. The doctours and
 ministers of all sortes both in the Popishe state, and amonge
 the Gospellers goe to worke. If there be any other thinges
 whych in the tyme of Iulius the thyrde, and Paulus the sowerth
 haue fallen out, they may be gathered out of Histories, and re-
 ferred to they place, and to the sowerth Trumpet: that shyn-
 ges whych passed in the tyme of Leo the tenth, and of Adryan
 may be referred to the first Trumpet: whych in the tyme of Cle-
 ment to the second: whych in the tyme of Paulus the thyrde to 3
 thyrde. Or if a man otherwys deuide these times there semeth
 to be small difference. As the yeares of Paule the thyrde, who li-
 ued a longe tyme myght haue heard one Trumpet and part of
 an other: and Paule the sowerth semeth to haue brought from 3
 sowerth time into the fift the Calamities which we haue sene
 and shall see to follow: And other things if any there be. Lyke-
 wise whē it is sayd, Could not thynke, this time semeth to begin
 the darkenes that should be euery where: and to shew that law
 Justice, & religion shall bee couered ouer with darke Nyghe
 Whych wee haue sene don.

And I beheld and saw an Angell fleeyng. Fourty yeres
 after that Luther was condemned of Heresie by the Pope,
 ther troubles began in Fraunce, and great murders wer com-
 mitted for the religion: In Flaunders also the seedes of sedy-
 tion were sowne in the fift and sixe Tyme; and at the entrāce
 into

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into 3 seueneth. Of which thre times it becometh now to speake.
And because new woakes be don & men go from the contentyon
with the word to 3 sight of weapons: & 3 Chyyst now dealeth w
the iron rod, a new Angel is brought in, to tel the myseryes to
come. Wherein also we are willed to repent as cap. 3. Ezechi-
ell. The Prophet going about to let forch this vniuersall de-
struction of men, and places to come putteth vs in mind of the
Lords iudgement. The same doth he cap. 33. and in other Pro-
phets are the like. Our duty then is to wil al to kepe 3 Lords
cōmaundements, when wo, wo, wo, are tould to hang ouer our
heads. The law Chyyst his rod smiting in Fraunce & Flaunders
and the Spanish inquisition to be exercised elsewhere with great
cruelty. We doubtes saw these things, & heard them to be re-
ported in euery mans mouth through out all Deauen, that is:
throughout al the Chyrtian people, The thre woers are decla-
red. The first is the French & Flemish troubles: elsewhere the
inquisition, elsewhere many dangers & discomfortes. The se-
cond woer is the vniuersal murders began in Fraunce in
the Peare a 1572. the 24. of August. The thyrd woer
is a great trouble whole lyke none hath

euere bene, nor

shall be.

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The

THE ARGUMENT VP.

on the Nyynth Chapter.

(:)

IHe fift tyme of the French troubles, and of the Inquisition encreased is declared : Whych fift tyme agreeth with the fift age. Heere is also declared the fixt time of the Iudgment notably begun at the Houle of GOD, which is turned agaynst the Papistes : and which agreeth with the fixte Age, in the which these thynges were foretolde.

AN OTHER ARGUMENT

upon the fift Seale, & upon the fift

Trumpet.

In the fift Seale we haue heard þ soules of the slayne crying vnder the Altar : here wee see the Murderers of them. I will ouerpasse to speake of the Murderers of the Prophets : I will passe over to compare þ soure former Trumpettes to the vexations of Gods People, which were in the tyme of the Apostles, in the time of the Partys, in the time of the deliuerance of the same people at Rome, and in diuers other places, in the time of the Papacy entring into tyranny : onely I will diligently consider of the fift age, whych concerned the Pope restored to the seate of Antichryst by Charles the great, as wee shall see Cap. 13. and our fift time from the begining of the French troubles vnto the vniuersall murders committed in the Realme of Fraunce. And of þ fift age will I speake nothing : but because I remember that I haue redde thereof some thing in Vbertinus a Franciscan of Casalia, I haue pro-

Do.

ouided to

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uited to haue them for this place. And there are doubtlesse many things that concerne our time, but because they shalbe had in the History, I will onely touche the Principall popntes of things, least that my short interpretation be combed wth ouer longe and diuerse treatises. Let this interpretation then of the fiftt tyme be geuen to this fiftt trumpet because it soundeth out the office of the Inquisition derpyed from the beginning of the Popes tyranny, and increased in the fiftt age agreeing with our fiftt tyme, wherein the cruelty of the Inquisition hath hether to more and more increased. Which in this fiftt tyme hath styred vp troubles. In Flaunders the Spanyshe Duke of Alva mynister of the Inquisition hath left to the posterity a myserable History of extreame cruelty, as Paulus the fourth did at Rome. Pius the fiftt broughte into the whole Countrey of Italy a new Inquisition more cruell then the Spanishe. If the same Inquisition were not in Fraunce, there was lesse Fury, and Rage agaynst the Gospellers. In those fewe wordes there may be a proper, large, and plentifull interpretation of those things which are here wyten to be done when the fiftt trumpet clangerth. When a man shall knowe this litle to bee so, hee warned by things themselves which passe in the abhominacion of desolation of the Inquisition, shalbe able easily to interpret euery worde.

And the fiftt Angell sounded the Trumpett.

When the Inquisition brought vp by the Pope as soone as he became a tyranne, and Antichryste, destroyed many, as the History, may teache euery man, yet in the fourth tyme after the preachinge begun by Luther, of which time wee spake in the fourth trumpet, the inquisition was greatly increased in Italy. To ouerpasse Flaunders, and Spayne, whyle the raginge Atheist, Pope Paule the fourth did fill the world wth thousands of men: killed many with water, fyre, and many other wayes, and putting them to diuerse punishments, the Cardinal of Alexandrina exercising most cruell butchery, who before was named Frear Michaell, he is in a village called Il Bolco, on

Bosco, vnder the iurisdiction of the City of Alexandrina: and who afterward was Pope Pius the sixte. He being promoted to the Papacy, as in the fourth time, and at the beginninge of the sixt vnder Paulus the fourth, and in the sixt tyme vnder Pius the fourth was a most cruell Master of the Butchers at Rome: so after hee had brought in the Spanishe and an extremer Inquisition ouer all Italy, hee spied his popson, and surp farre abode: and so delt that it was sharper in all places: & therewithall (asmuch as lay in him) spured vppre Priuies to make warre agaynst þe Gospellers moze then ocher Popes did befoze him, following the abhominable enterpryse of Paule þe fourth, as wee shall see hereafter, when the speech is of þe three Frogges. And because this Pius was promoted to be Cardinall, and Pope by the diligent and wicked cruelty which hee vsed in the Inquisition. The Ponckes which hee sufficiently prouoked to destroy þe Gospellers, and take away their goods euery one of them with losty myndes labouring from himself through greater hope strue to enter into the wicked Inquisition. Insomuch that some also which knewe the truth of the Gospell, haue not ben afrayde to shewe them selues workes of wickednesse. There was a Franciscan Frear Inquisitor in þe tyme of Iulius the thirde which warned his friend with whom daily I kept company in one house, þe his Name was brought to the Magistrate of the Inquisition, and tolde him what hee should doe in the yeare: 1566. a Poncke professour of Diuinity, who had bene an Inquistoure, and beinge putt oute of his place by an other, declared vnto mee in a certayne mans howse, the State, and maner of the Inquisition: By whom I vnderstoode that some as it were compelled, some caried wth the hope of Rewarde, vnderstandinge the truth of the Gospell, and the wickednesse of the Inquisition became notwithstandinge Inquistoures, and Ministers of the Inquisition. What I sawe in the Inquisition I speake not for certayne causes: this I will say, that I both in the Inquisition, and oute of the Inquisition did perceaue of my selfe, and knewe of dyuerse others that many did there Arrogantly

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resist the knowne truth : and that all those that had no know-
ledge at al of Gods truth euen the unskillfullest, and basest mi-
nisters did yet knowe that all thinges were there done moſte
vniuſſly, and without reason & order. There not onely priest-
hoode, but also Honkery theweth it selfe not only to be Iudas,
but also Iudas, and Crucifiers of Christe, and Hange men: and
that in Gods Church. For the Honckes which professe the
Spirite of God, and that they are eſtraunged from the lyfe of
Lay men : become (I say) not onely wicked mynisters of most
vnrighceous iudgmentes, but also play the hangmā, become
Theeues, and Robbers, which kill men and take away their
goods : and are not the temple, nor Church, nor of þ Church.
For whyllst they haue the Church often in their mouthes, &
say : *Templum Domini, Templum Domini* : the temple of the
Lord, the temple of the Lord. God maketh aunſwere in Iere-
my Cap. 7. that they haue made the Temple, a Denne of
Theeues. In Oſeas Cap. 6. as Theeues lay wyte for a man.
So the company of Priestes murder in the way by consent, &
woke mischief. And this is that which Iohn sayth here, that
he sawe a Starre fall from Heauen: that the Church men are
no longer Church men, nor of the Church : they doe not the
worke and office of a Church man, but of a Temporal man,
and the same most wickedly, and abhominably. And moreouer
to vnderstand their cōming downe from Heauen, an other Wi-
stopp is to be touched. While in the fiftie time Pius the fourth
was assemblinge his Councell agayne to beguile the Chryſti-
an people : duringe the time of the French troubles, and that
hee and the Bishops could not well agree about the residence
of a Bishop : The Bishops being mooued agaynst him, sayd,
that the authority of a Bishop was equall with his, and that
the Pope was Bishop of Rome : but not * highest Bishop :
that whereas he maketh himselfe highest Bishop, he is Anti-
chryſte : because hee commeth agaynst Chyſte, who alone is
highest Bishop for euer : of which matter it ſhalbe ſpoken in
the 17. Cap. that nowe neyther amonge Bishops, nor Car-
dialls the Pope is to bee accompted one of the Church, but an
enemy, and an aduersary. And so the Churchmen come downe
to the

Jeremy. 7.
Oſeas. 6.

A ſentence
of Hereſi
agaynst Er-
roue.

to the Earth, when they leane the Office of the Church; and take the office of a Temporal man: and heerein they shewe them selues Theeues, and hange men, that they set a side all lawe of GOD, and man, and throughe the power of Satan doe by Satan byngge vnto the Abhominacion of Desolation. In this abhominacion.

How church men come downe to the earth.

VV as giuen the Key of the bottomlesse Pitt.

Unto the the Pope by the Deuill, or else it was graunted vnto the Pope by Prynces to doe whatsoeuer is Deuillish, and hellish. Yea, rather to goe downe into the bottomlesse pitt, & byngge vnto from thence power to doe all the wickednesse that may bee, that the Deuill coulde possibly deuise, and committe to doe all those thinges in the office of Inquisition that the Deuill coulde doe in the bottomlesse Pitt. and yet to hyde this by byngge the bottomlesse pitt into the office of the Inquisition. And Prynces giue the Keyes of this pitt to the Pope, to the ende that the Inquisitioners may doe principally all kynde of guile, all kynde of deceipt, all kynde of wickednes, dishonesty, vniustice, cruelty, sleaughter, and villany: without Checke, without reason, and order as malepartly as they list: and as will, and desire shall perswade, & both aryle in the inquisition. And hee opened the bottomlesse Pitt. The Pope opened the Office of the Inquisition after that Prynces had giuen him the Key.

* Note.

How Prynces become partakers of the bloud of persecuted Sayntes.

And there arose the smoke of a Pitt as the smoke of a great Fornace.

There is extremitie, there is cruelty, there is fire, and Fornace burninge by the Gospellers: from hence then cometh and ryseth the smoke: the reporte of cruelty, and wickednesse, and vniustice, and a fyre burninge by the assemblies of the Gospellers. The Inquisitioners in Ozeas Cap. 7. are termed a Fornace, that from thence thou mayst take the meaning of of this place: and Theeues Cap. 6. lying in wayte for men by the way: it is the Colledge or company of Prynces murdering men with one consent.

And the Sunne was darkened.] By this inquisition it

Do 3.

cometh

cometh to passe that there is no iudgment in the Poppshe
 state. I knowe what I haue seene in the office of the Inquisi-
 tion, and temporall. Neither am I to speake any more, seeing
 that commoncomplaynte is euery where, that iudgment and
 iustice hath forsaken the earth. *Isay* Cap. 28. speaketh of a com-
 mon wealt in this sorte. They stumble in iudgment, for
 all they; Tables are full of filthy vomitinge, and no place is
 cleane. And generally of all hee speaketh Cap. 24. They trans-
 gressed the Lawes, they chaunged the ordinaunces, and brake
 the euercassing couenaunt. And the Gospell which is the chiefe
 Sonne, and the lampe of God is ouercast by the office of the in-
 quisiition drawing into it all the offices of the Papists by tak-
 ing out exceeding great darknesse from the swallowe of the
 bottomlesse Pitt.

And the Axe by the Smoke of the Pitt. Not onely þ
 officer, but also the whole state of the people, and the Church
 men are ouercast with the darknesse of the bottomlesse Pitt:
 The darknesse of the Inquisition doe not only inuade the my-
 nisters of the worde, but also as many as professe the Name of
 Chryste in the Papacy: the Inquisitours aske all men what
 they thinke of Religion; what any hath spoken of Religion,
 what hee hath read, what Bookes they haue, in whych there is
 any matter of Religion, whether they haue the holy Wyble, &
 who hath him, and the lyke. Then euery man is giuen to come
 vnder the iudgment of the Officer of the bottomlesse pit, with
 whom the name of Chryste is offensive. He that is to preache
 is prescribed what to say, howe to say, and howe much to say.
 They will haue Chryst they will haue the Apostles, and Pro-
 phets, and doe wreathe that they haue spoken: decree the contra-
 ry, and constrain all men to sweare to the Pope.

And there came out of the Smoke Locustes. Iesuits,
 Monckes, and other Papists, and the Inquisitours, and fear-
 chers haue great authority to speake, preache, and search, and
 to deale with enery man so þ they doe it vnder the name of Re-
 ligion. And to passe over the publicke sermons of þ Locustes,
 there are some þ priuately make as though they were Godly,
 and louers of Religion; they say þ they sinne greatly, and in-
 curre ex-

curte extreame misery which are not with all thep mynd edifi-
poled to God warde, they choppe in many such thinges: But
when in earnest thou hast spoken any thinge of religion, and
shew that thou makest accompt of Gods businesse, thou art by
and by apprehended, when thou arte taken, thes are a hand a
number of officers which receiue thes freely and faithfully to
open what thins opinion is: and first thin that the Inquisition
seate of the Inquisition is most mercifull, & holy, the Inquisi-
tours tell thee the same: but wo be to thee if thou be taken cas-
dy to speake once but a word of religion: whatsaueur I speake,
thou arte guilty, and subiect to the wrath and beauly iudges
of the Inquisitiones: for with them no man might neither so
speake, nor reade, the scriptures: for they haue a clep deter-
mine that thou arte against them: as they that see euerywhere
in Gods word that they, and thep doings are reproued, and
gagne saye, then shalt thou be eaten vp of the Inquisitiones:
and thy goods shall be deuised amonge them.

And it was commaunded them that they should not
hurt the grasse of the Earth &c.

By grasse, or Hay, and euery greene thinge, and Tree, wee
vnderstande diuerse kindes of men: because it followeth, But
onely those men: That neither the Inquisition, nor any cru-
rannous force is able to hurt the poore Souellers, & amonge
those, either them that are not yet stronge, or els strong, and
well grounded on the Faith, private men, and such as heare
office, but that they shall come to the appoynted Kingdome of
Chysle: they are sayd to bee sealed whych are laued alyue, as
wee haue seene come to passe in the Frenche murder, from
whych many escaped, as it hath bene signified in the Cap. 9.
Ezechiell. In Flaunders, and else where I knewe very ma-
ny, whych lyke wyse escaped the Fyre, of the Inquisitiones,
and death, all those are of them that are marked, of whom it
is spoken Cap. 7.

But that they shoulde bee vexed like Monethes.
Here I thinke is to bee vnderstande the life of IOSEPH
the last

the fite of Moyſes, that the keeping of the Lawe, and Gods honour which is taken away, and giuen vnto Antichryſte, & his followers may be giuen to God: for the Chiefe is puniſhed in the fite. Then ſhall wee which profeſſe the Goſple ſtill be vexed by the Papacy, and the Inquiſition untill ſ we know that Chriſte is come, releaſe him for our Kyng, heare what hee ſpeaketh to vs in the Prophets, ceaſe to make our ſclues Chriſtes, and obey him in all thinges: in the meane ſeaſon we ſhalbe very ſore afflicted.

As the payne that commeth of a Scorpion.

As wiſh open armes the Inquiſitors doe embrace thee at ſ beginning, and with the ſtinges of their taples doe afterwarde pearce the Soule: ſo Popiſhe Priores, and their Miniſters enſtructed by their Lady, and myſtriſſe: The Inquiſition wiſh ſayned peace, and dayne hope carry away credulous men to ſ vniuerſall ſlaughters, and at length to ſ great troubles whoſe like hath neuer bene. Whereupon it followeth.

And in thoſe dayes men ſhall ſecke Death, and ſhall not finde it.

That ſtoyme of weapons, and fyre ſhalbe ſo great ſ Death may ſeeme to haue done them a great good turne, which haue not ſene it Cap. 24. of Iſay, and elſewhere that is deſcribed, and ſignified.

And the forme of the Locuſtes were like Horſes.

Although they be Monkes, and Churchmen, & profeſſe Godlineſſe, yet doe they the thinges that belonge to wicked ſouldiers: the conſent and counſaile of great and generall ſlaughters commeth from them out of the bottomleſſe Pite. All the Chriſtians knowe this, and yet ſhame cannot make them to leaue their wickedneſſe.

On their heades were, as it were Crowneſhyke vnto Golde.

They boaste that the Pope is aboue the Councell, & aboue the Goſple. Therefore the Inquiſition, inferre, they ſhalbe aboue all authorities: they will haue their iudgment to be higher: and will haue this their Iudgment taken out of the bottomleſſe

bottomles pit; which disagreeeth from the law of nature, and of all nations to be of force in all thinges. They haue then as it wer Crownes, because they challenge to themselves the iudgement of Christ giuen to the 24. Elders, as they are the 24. Elders of the Denill, which also shall iudge Christe himselfe whilest they reppone and resist the Word of God, the word of the Prophets, of the Euangelists, and Apostles, and the honour which belongeth to the Father, to the Sonne, and to the holy ghost, they take to themselves, while they challenge to themselves y which the Father, the Sonne, & the holy Ghost haue don: & they will haue the words of the Father, of the Sonne, and of the holy Ghost to be weighed with their wil. They are also said to be as it were Crownes like unto golde, because it seemeth to the ignorant that they haue a heauenly power, whereas it is brought out of the bottomles pit. Whereouer it should be long to rehearse how the Pope, his Churchmen Papish Prynces, the ministers and partakers of Popery, manifest themselves an assured victory, and alwaies speake of it: How false Prophetes do promise it to be sure and certaine. Reade, if thou haue it, the fourme of the ope of Pius the fift, & what the Romish church, & the inquisition doth attribute to it selfe: thou shalt know what manner of Crownes they put on their heades.

And their faces were like the faces of men.

In the Scorpion it was signified how the Inquisition refused the Gospellers, and howe Herodes murderer of him receiue them out of the Inquisition: with what flattery, with what promises they allured those vnto the whome at length they did christe thorum. But here me seemeth they are signified, who they dispute and contend that they do all thinges after a very good order and fashion.

And they had Hayre, and the hayre of women.

Yet did they nothing manfully, and according to Law, but after theyr owne willfull desire. Of these thinges I will speake in Iob, and in the Abomination. This willfull desire with reason and wiser breches far abroad through Italy, Spayne, Flander, and ouer all places where the Woman that sitteth vpon the seven hills doth stretch out her viperous Tayles.

Et.

And

And there teeth were as the teeth of Lions.

While then they shew themselves to deale gently with reason and order: Law, and Justice, they are found to be the violence of cruell and sauage Beastes. And hereof I haue spokē of Iob, and in the Abomination.

And they had Habbergions, as it were habbergions of Iron.

They are fenced not with Gods Word, not with reason, not with the Authority of the Church, nor with the iudgement of the Church, but as a ciuill Magistrate with sword, fire, water and the like kindes of death. For as the office of the Church doth differ from temporall office, so doth the punishment that is ministred by them both. Notwithstanding they deale as tyrantes, and stay by themselves by Tyrantes force.

And the sound of their VVhynges.

They come with great violence: they run on euery side: they make haste sometime to this, sometime to that officer, to all Kinges, and Princes, they wander ouer all countries, & they may loose no part of their Authority: that they may haue now those men, now other deliuered into their hands. They set by all men, as they that in the field run against their Enemies, their warre & cruelty is heard of in all places.

And they haue kayles like vnto Scorpions.

He speaketh againe of Scorpions, because in al things they do, their purpose is to pyncke, kill, and sacrifice to the Pope. They alwaies carry that stinge in their taile when they promise and when they haue promised. and when they haue had oughte to do with any Gospeller or Gospellers, Heretick or Hereticks, *Hereticis non est seruanda fides.* To wit, one is not to hold promise with hereticks. How longe they shal do this, it is said before.

Hereticis non
est seruanda
fides.

And they haue a Kynge ouer them which is the Angell of the booke of Daniel.

Antichrist the Pope which is the Abomination of desolation & signifieth in Hebrew, Greeke, and Latine, a poller, a wasser, and a destroyer. He goeth against God, Christ Iesus, & the holy Ghost, that he may overthrow the Church, destroy the law, the Gospell, and the Prophets.

was to be past. In this time is understoode not onlye that
 which the Church doe suffer by the Inquisition, but also that
 which the Gospellers sustaine by the Papists in the warres in
 Fraunce, Flaunders, and Spayne. For while the things come
 to passe which I haue mentioned in this Inquisition, & troubles
 of the French warres are passing, be declared in this prophesie, as
 Capte John Cap. 10. not withoute annoyinge the things which con-
 cerne this Inquisition, are also referred to the sixt age, wherein this
 same Inquisition was of force, as it shalbe sayd Cap. 13.
 And beholde yet two more come after this. The first
 we shall see in the first trumpet, the 5. in the beginning of the
 fourth. But now because against our willes we wrote the
 things which concerne the Popish state, and are compelled to
 doe it, that this after comers may know Gods patience towards
 the same, and at length his indignence. I haue sought out V.
 berinus, who hath written much of the Papacy, and of the
 age of this Papists: and will here adde a fewe things gathered
 out of his booke of the 7. states of this Church: where he exposi-
 teth parte of the 9. Cap. of the Reuelation. He sayth this fall
 of this state from Heauen is the fall of Bishops, and Abbets
 into brutish desires, and wanton luyng: of the Locustes, hee
 sayth: Although by these Locustes may be signified all naugh-
 ty Christians, whose malice in manye kindes, and publicke hurt-
 ing, and annoyng manye yet more especially they signifie the
 lewde rabble & rout of Clerkes, Monkes, Iudges, & other
 lawlesse & Churchwardens, which picke, & torment very many
 in manye sortes both spirituallie, & temporallie, all which come
 out of the smoke of this bottomlesse pit. And when it is sayd: Lo-
 custa immensa hostis, hee sayth (speaking of this same Clerkes,
 Monkes, and Iudges) They are stout, courageous, and
 quicke, and by Quicke as it were ryding upon them theyre by
 to all strife, and reuengement, and to hurt men as well spiritu-
 ally as temporally, and forwarde towards lawe, and so for-
 ward as they can. And a little after hee sayth: Quia alii eorum mori-
 turus iniquos latens ostendit, because they say that they
 fight for the libertie of the Church. When hee arrieth at
 Abaddon, and APOLION the Angell of the bottomlesse
 pit hee

for to doe, whych afterwarde shoulde goe forwarde agaynst the Papystes. The voyce which is heard from the foure Corners of the Altar seemeth to bee the voyce of Chryst: who now is the Altar whereupon is made the sacrifice of the Gospellers doyn agayne in Chryste; that they may be the soulders of God, suffer: and overcome, and obtaine the Kingdome of God with chryst that nothing may happen vnto them which God hath not forsawne, and heere seemeth to be signified the Murder of the Gospellers in Fraunce in the yeare 1572. the 24. of August.

Saying to the sixte Angell. After that murder which is set forth cap. 17. shall be stirred vp the great crouble signified in the same Chapter verse 13. With the Papystes shall come other Nations. Antichryst shall opene wyth Antichryst to make a Preley Antichryst, of whome the new Prophetes haue spoken: that at length they may be punished at the place of iudgement, as I sayd verse. 13. there shall be bickering and burning the Lorde shall iudge all flesh wyth fire and sword, as saith Iay cap. 16.

And the 4. Angels were loosed.

The Peace, the Moneth, the Day and Hower is determined wyth God of all thynges that shoulde come to pass, and of the great iudgement at the Close I spake of.

That they might kill the thyrd part of the People.

Touching the thyrde parte it is spoken in the Chapter before. They which were not slaine by the Inquisition are slaine in the generall Murders. Afterwarde shall follow the iudgement wherein the Papists shalbe punished as hath ben sayd.

And the number of the Horsemen of warre.

For in this number seeme to be signified the wars whych shall bee made in the meane tyme vntill that innumerable people knotone, and numbred wyth GOD bee slayne, the Gospellers hauing the Victory.

And thus I saw Horses in the vision.

Hee seemeth to comprehend wyth the conflictes of the warres the beating downe of the Gospellers, whych hath bene in all places, and the burning of them by the Inquisition. They

Breast plates are said to be of fire, of Iacinth, and of Sulphure to signifie the burning of þ gospelers which is with fire, pitch and Sulphure, wherupon also there appeare diuers colours: places, cities & fields shalbe burned, as it is said in Joel. cap. 2. And the heads of Horses, Princes, Captaines, & souldiers shal threaten fire to al: shal set upon vs with fire & sword, and here also we vnderstand þ from the same hellish inquisition doe proceede vniuersal murders, wars, & burning of places, as frō the ministers of þ inquisition & the Deuil. [Of these three.] Of fire, pitch, & brimstone, because þ Papists vse these three to burn the Godly. If they be vnderstode generally, fire is warre & noke, or pitch, as I thinke are vniust iudgements & vniuersal slaughters: brimstone is the very inquisition for the inquisition was set from the pit of bel: & the smoake is the darkening of iudgements, that wickednes not practised may be committed. [For their power is in their Mouthes.] That is in the false iudgements of Princes, & in their tales, that is in the inquisitions which will deale by violence & malice to hurt with sword, fire & water. [And the remnaunte of the men.] While the Godly shal thus be plagued, many idolatrous Papists also shal goe to wracke: of whom I haue spoken in the first Seale, & is signified in the Chapter which followeth: and I re-
 remy the 46. Chapter, and Mycheas the 4. and
 Ezechyell the 32. Chapter spea-
 keth herof.

The

THE ARGUMENT VPON
the tenth Chapter.

In this Chapter & in the 11. unto the 14. verse is rehearsed the second tooke, & the clage of the first Angels trumpet. While & truce, & peace no peace made before in the yeare a 1570. doth continue. Beholde some Flemings fleeing for the Gospell, some for the Spanysh Tyranny wandering about & sea coastes; in & yere a 1572. the third of April they set vpon & Flāds, they take Zeland, & Holland, & ther began the sea war, wher in the Gospellers had & vpperhand to be at lēgth conquerours both by sea & by land. Iohn speaketh not of & wars, but putteth vs ouer to & auncient Prophets which haue declared those things while he appointeth a certain tyme of our victorie, & al these thigs are signified again to be forgetold, eicher when they shall begin to come to passe among vs, or els to be like among natiōs: euen as in tyme passe they haue bē forgetold to come to passe among vs by & new Prophets al the first age. And I saw another mighty Angel come down. If by & sixte Angel sounding & trumpet those are signified in whō christ hath spokē & don: here christ himself is most of al signified. & so while & ministers of & word & & states pollicie spake, & did as they thought good in the yere 1570. unto the great troubles & brought nothing to passe, behold he to whom alone & glory of our saluation belongeth is shewed to be present & to punish sinners, & to deliuer & innocēt. Wher of he is said to be mighty, & to descēd from heauē, & so forth, in & which the son of God is described. He is termed mighty, because Iesus christ is & God of hostes, against whō & whole world shal not be able to haue & victorie. He his said to descend from heauen, to shew forth his power, which hitherto hidde he hath cōtinued, while he appered at his first cōming in flesh & humility, & afterward alwaies & at this tyme in his hūble & poore mēbers. Clothed with a cloud. He cōmeth down into his inembers to be in his church, or to lay in his whole host, as in ca. 19. of Isa. hee is saide to ride or to bee carried vpon a lighte Cloude, when hee beginneth

beginneth to make warre in Fraunce betwene the Gospellers, and the Papistes: and that he is also signified to worke, and be in the mynisters of the worde we shall see Cap. 14. and heere men haue not marked þ to come to passe, which Chrysste spake of: And you shall see the sonne of man come in the Cloudes of Heauen: they haue erred in this time of the iudgment that geue no care to Peter, who hath tolde them that one day with God is as a 1000. yeares, and a 1000. yeares, as one day.

And the rayne bowe vpon his Heade. The might and power of the Father, and of the Sonne, and of the holy Ghost shall appeare, that Chrysste may destroy all the wicked with þ power wherewith the Worlde was created; and all thinges were brought to passe and perfection in the Worlde: hee wyl open Prophecy, the mysteries of the lawe and the Gospell: hee will fulfill the promyses, and geue the gyftes which belong to the Father, the Sonne, and the holy Ghost, he will bringe the tokens of victorie, and euerlasting peace that shalbe in Gods Kingdome. Marke here also this sayinge of Peter: And the Heauens which are at this present are layde vppon in the same worde: and consider that in this rayne bowe vpon his head all iudgment is geuen to the Sonne. As he whych in the tyme of Noe brought the deluge ouer the whole Face of þ Earth tooke it away, and commaunded it goe back, that he is the same which shall now destroy this state of the Worlde, and bringe a newe, wherein ryghteousnesse shall raygne, wherein the rayne bowe, the presence of the Father, and of the Sonne, and of the holy Ghoste shalbe to bee seene, as it hath also bene signified in the ende of the first Chapter of Ezechiell.

His Face was as the Sonne. Hee which shall open at the holy Scriptures, shall open himselfe to be the Sonne of God, the light, and life of all believers, to whom he will bringe the Sabbath, or rest, the state of the light alone, and not of darknesse, as it was in the first of Genesis. And as the whole worlde well neare was in darknesse before the light was brought in in the promyses of Abraham; so the Sabbath shalbe altogether the light when Chrysste shalbe present with vs, and shalbe our heade, by whom all the Members shalbe moued, & shall worke ac-

Worke accordinge to the set rule and ordinaunce of the heade.
And his feete as Pillers of Fyre. In the firste Chapter
the feete of Chryste were sayd to bee lyke vnto redde glow-
ing Copper, to signifie his Iudgment, whych in the last tyme
he shall shewe, and exerceise vpon the vngodly: nowe they are
sayd to bee as pillers of fyre, to shewe his sounde Iudgment:
and that Chryste, and his Kingdome shalbe most mighty both
nowe agaynst the Ecclesiasticall, and Politicke State of þe Pa-
pists. And that þe same iudgment of his shall last afterwarde
vnto the last Trumpet of Paule, agaynst all men that are his
aduersaries in all Countreys: neither shall liberty to offend
be suffered any longer in his Kingdome, as it came to passe in
the firste ages; but as it hath bene elsewhere often spoken,
manifest sinnes shalbe punished by the magistrate, and hidde
sinnes by Chryste and by God. Of which thinge I haue mar-
ked in my tyme many notable examples, and haue tryed them
in many Professours of the Gospyle, fallinge a freche to some
of their former offences, and in my selfe when I was a young
man also. For the perfect interpretation of þe Pillers, where-
vnto the feete of Chryste are lykened, those two Pillers are
here to bee vnderstoode, which were set vp in the Porch of the
Temple made by Salomon with thes interpretation, that it
may be set before our eyes what was appoynted in the King-
dome of Chryste.

And hee had in his Hande a little Booke open

This Booke was as it were a certayne shorte Registryer of
wrytinge Tables, which Oratours did commonly vse to haue
therein all the partes of þe cause set in order. In þe litle Booke
were wrytten out of Prophecy, and out of all the holy Scrip-
tures, the hymnes of vs all, of the Papacy, and of all the wic-
ked of our tyme, that nowe the Iudgment whych beganne at
Gods house might bee executed agaynst them: and þe it might
be brought to passe in very deede whych God in all ages of the
World by the Lawe, by the Gospyle, by the Apostles, by Doc-
tours, by Preachers, and the same enterchaungably coming
in all tymes, hath deterred, rehearsed, continually repeated w-
out any ceasinge, and geuinge ouer vnto the People forsakers
ff. of thes

James Brocarde

of theyr owne saluation, and which haue alwayes fallen from God, from Chyſte, and from Godlineſſe to the wickedneſſe, and diuelliſhe exerciſes.

Hee put his ryght Foote vpon the Sea. As thoughe hee cometh from the North where the Goſple beganne, and arriueſh into Flaunders, Chyſte hath ſet his right Foote vpon ſ Sea to Andwerp, Zeland, and Hollande, and his left Foote vpon the Earth, to goe forward as ſ Riuer of Rhene runneth thorough all the Lowe Countreys, thorough Fraunce, and Italy, as far as Rome: to execute his iudgment vpon both ſtates Eccleſiaſticall, and temporall. And here the ſtop may declare the Flemmiſh warres begun in Holland, and Zeland vnto the whole winninge of Flaunders by the worke of Chyſte.

And cryed with a lowe voyce as when a Lion roareth. Great warre, and the greateſt trouble of al is ſignified by this voyce, that the Lyon of the tribe of Iuda, that Chyſte himſelfe may bee ſhewed, who with a lowe voyce cryd on the Croſſe when he died: and will now cry when in the great troubles he ſhalbe crucified in his members: that afterwarde in the ſame he may riſe againe, fight, and ouercome: all the Inhabitants of the Earth ſhall heare our cryes, and ſhoutes, roaring and thundring.

And when he had cryed ſeuē thunders, uttered their voyces. Whyle Chyſte ſhall be aſſayled, and called to his death, while hee ſhall cry in his Members, ſeuē Thunders ſhall bee heard, or if thou ſay, for the preaching of the Goſple ſhall ariſe great trouble and tempeſt: by reaſon thereof there ſhalbecryes, or noyſe of warre: all ſhall be called to kill and burne. As the preaching hath paſſed thorough ſeuē ages, and now thorough ſeuē ſeaſons or times wee entering into the ſeuēth age; ſo the ſeuē thunders of the warres are to bee heard. And as Gods Word was uttered in thoſe ſeuē ages, in which the payne, or puniſhment was alwayes ſet foorth, as alſo whyle in the ſeuē ſeaſons, in whych the thunders of the preaching, and of Preachers were heard, as we ſayd in the ſixt Chapter, the puniſhment was begunne againe: ſo the be-
ry pr.

re punishment is to bee included in the number of seuen: that according to the presente greate Iudgemente those may come whych wer iudged befoze, and in the last times of the preaching and in all ages and times which haue gong befoze.

And when the 7. thunders had vttered their voyce I was about to write. I thinke these voyces of the Thunders to be the voyces of the Prophets, which speake of trouble and warres, which voyces and thunders whole Iohn is hidden to signifye and not to wyte, I thinke also that it is signified that it should come to passe that those thinges which the Prophets speak of should not be understoode. Much lesse whē they should come to passe: or els not to be beleued whē they shalbe forgotten and signified to come to passe to the beleuers, which shall see and know not, heare and vnderstand not untill the earth become desolate, as it is sayd in cap. 6. of Iay and so they come vnto y Remembrance befoze they can vnderstand which ought to haue understoode, or els for our sinnes, and v. repenting hearte. because men withstandinge the knowne truch it bee sayd in Iay, Presse downe blind the heart of this people: and here.

Seale vp those thinges which the seuen Thunders haue spoken, and write them not. Or els let there be some reason known to Chyft, we here will also partly seale it, partly expound it, leauing the perfect exposition to the litle booke, to the booke register or wytyng. That seemeth then to mee to be the first Thunder wherein the slaughter made in the Deare 1572. is to be begun againe in the great troubles, that vpon the soueraine shall bee hearde a greate Tempeste and Noyse of them that deare homlie Men, Women, and Chylren, as Jeremy recordeth Chapter 44. Kinge Sedechyas and King Ephree shall geue signes of greate Destruction when they shall bee deliuered into theyr Enemies hands, there shall bee flighte euery where, diuersall slaughter of Men, burning of Places, Teracton, Trouble and spoyle. Hieronimus sayeth Ilay Chapter 13. Destruction shall come from the LORD. All handes shall bee loosed, euery Pearte shall faunte, theyr Faces shall bee burned, euery one that is found shall

shalbe slayne, and every one that killeth shalbe killed: yong
Chyldren shalbe slunge in theyr Eyes, theyr handes shalbe
sacked, and theyr Wyues defiled. In the first thunder þ Gospel-
lers shall grievously bee beaten downe, many of theyr places
shalbe spoyled, whych believinge not þ these thynges to come
to passe, shall not take heede. In the seconde thunder, armies
shalbe leued, and those thynges shall come to passe whych are
declared in Cap. 13. & 24. of Ilay. And the Armies shall fight

* The Vale
of Iosophat.
Ioel. 3.

Esdra lib. 4.
Cap. 15.

together at the Vale, or in the Vale of Iosaphat: Wherof
speaketh Ioel Cap. 3. where the great Iudgment of Chyffe
shall bee scene in fyre, and Bloude. The Dragons of Ara-
bia, and Garmon shall come and fight together: destruction
begin agayne, the Armies on all sides beinge encreased, that
bloude shalbe from the sworde unto the Belly, and the smoke
of man unto the Camels Litter, as Esdras declareth Lib. 4.
Cap. 15. at length shall appeare the great iudgment, I spake
of, at Euphrates: wherein Chyffe shall shewe himselfe with a
Pharaonickall army, many great & uncircumcised being slayne
as Ilay recordeth Cap. 14. Iere. 46. Ezech. 32. Therre Lot af-
terward shall beholde his Wyfe being turned into a stone, the
burning of Sodom and her Wyfters. They shall then be wyfe
whych haue not looked backe, haue not taried in al þ playne, &
haue escaped to the Mountayne: Gene. 19. Look for these
thynges to come to passe in the Marches of Germany, as thou
arte warned by Esdras Cap. 15. Lib. 4. The thyn thunder shal-
be heard, when Chyffe shall turne his hostes agaynst the Pa-
lestines, Gaza, Ascalon, Tyre, & others, as Ieremy reporteth
Cap. 47. & 48. The horse of Moab shalbe cut of, & his arme
shalbe broken in pieces. Consider in this place the Cap. 23. of
Ilay, the 26. & 27. of Ezechiel, the 9. of Zachary, and let Phi-
lissea marke this. The fourth Thunder shalbe heard in Sy-
ria, and in Egypt: there shalbe spoyls among þ Ammonites:
as the Earth was filled with mens Carcases: in Countreys
shalbe scene strywe, and yoned with the ruiness of Cities,
Townes, and Villages. Darnacus shall cease to be a City
in the Valey of the Euphrat, as Iay Cap. 22. She being
called to

called to mourning Memphis shall not be inhabited, as sayth
 Jerem. 46. Alexandria shall be in an hyppocrite & Taphus shall be
 burned. Those chynages shall come to passe whych are spoken
 of by the Ammonytes Cap. 49. of Jerem. and which are spo-
 ken of the Egyptians Cap. 32. of Ezechiel, geue care to this
 Ammon. In the fise thunder the Kyngdome of Moab shall be
 ou. rthpowne, as reporteth Ilay Cap. 15. & 16. Jerem. 48. The
 synes of the Daughters of Ruben goinge to their Father's
 Bed shall be punnyshed. Echyopia shall make hast to streache
 out theyr handes to God. Psalme 68. And then mauerger the
 Enemys Teeth they shall set by an Aulter, which returned
 from captiuitie, and let Moab looke to this. The fyfte thun-
 der shall be heard vpon the mountaynes of Irael of which E-
 zechiel speaketh Cap. 36. Firste the house of Ieroboam shall
 feele the hand of the Lorde, vpon the sodayne as sayth Ilay 30.
 shall destruction come, and the Potters vessell shall be thyme in
 pierce, and the Spinitious shall be spoyled, as sayth Oieas, the
 iudgment of fyre shall deuoure the bottomlesse Pyrr, as sayth
 Amos, and at length the swoorde shall put downe the heaght of
 the Idoll. The swoorde shall come from Samaria as sure as
 Ierusalem, as it is recorded Cap. of Mich. heere also shall bee
 scene the Carraies of great Cityes & geue care to this Edom.
 In the sixth thunder a Pot goingsforth wherein shall be a wo-
 man, shall be caried into the Lande of Sagar, and there shall
 be broken, as it is recorded Cap. 9. of Zachary. There shall
 the high Racture be cut downe, and the loshty shall be brought
 to the: here and there all. Babylon shall fall and come to de-
 cay, and Syluester shall lay aside his redbd Garment, and put
 on sackcloth. Then vpon the settinge vppe of the aulter, &
 erectinge of the Temple, the City shall be buylded: the kyng-
 dome of Irael shall be established: and the Bybde shall bee
 decked, and made ready to receaue her husbande. So bee it,
 so bee it. Let as many then as professe the Gosple be wary,
 watchfull, wyle, and in a readinesse when the great Trouble
 shall aryse. Let the Byber of Rhene take heede that it be suf-
 ficient to quench the fyre least it bee stayned with blood. Let

*Wo to that
 Religion
 through the
 which so
 much blood
 shall be shed,

Flanders, France, Spayne, Italy, and Germany, consider what the G O D of Hostes hath decreed vpon Egypt, as Isay Cap. 49. doth warne vs, let vs all consider what Iohn sayth in this Chapter, that G O D hath spoken to his seruantes the Prophets, for our good.

And the Angell which I saw stand vpon the Sea; and vpon the Earth.

Those thinges which are signified in the seuen Thunders shall doubtlesse come to passe: for the Sonne of G O D which hath begun to deale with the Iron Rod by sea, and by land (as wee haue seene come to passe in Fraunce, and Flanders) hath with the Father, and the holy Ghoste, determined to haue y^e rest to passe: For as those thinges must needs haue ben done, which wee haue seene in Fraunce, and Flanders. So consequently the thinges which are tolde to come, must also of necessity be done, the one and the other were doubtlesse appoynted to come to passe the which those wordes doe declare: For written by his handes to Heauen that wee may beholde Gods eternall decree.

And I sawe by him. God the Father also is brought for a Witnesse, who made Heauen, earth, the Sea, and all thinges that are in them: For hee that made all thinges made in them from the beginninge, all these thinges which were to come to passe in all corners of the world, hath declared in y^e first Chapter of Gen: Whereupon that saying of Isay, Cap. 49. is here signified: Which giueth the Sonne for a light, to the day, and the courses of y^e Moone, and the starres for a light, to y^e night, which breaketh the sea when she waies thereof sore, his name is the Lord of Hostes. If these ordinances departe out of my sight, sayth the Lord, then shall the seede of Israhell cease, and so forth. This saying of Christ is like: Heauen, & Earth shall passe: that is, Heauen, and Earth shall rather decay then these thinges should not done. Time shall bee no more. The Poppe, and Tyrannous Rale shall continue no longer.

But in the dayes of the voice of the seuenth Angell.

Parke

Marke heere that it is sayd in the dayes, that thou mayste vnderstande in euery Beale, Angell, and Trumpet, both the age and y^e time of certaine yeares. As also we see Cap. i. Gen. that in the seuen dayes consist the seuen ages, And when we are come to the ende of the sixte, and to the beginninge of the seuenth age, the Mysteries shall immediately bee complet, in which G. D. D. hath signified what hee was to doe in his people: And all these thinges were spoken of in the Prophettes: all thinges then must now bee done, inwhch I spake of concerninge the seuen thunders: for all the thinges which G. D. D. hath sayd shall come to passe: haue hether to come to passe: the thinges which concerned the sixe Ages are come to passe: then the thinges which were foretolde concerninge the seuenth age shall also come to passe. Wherefore such the tokens of y^e Lords second coming haue already bene scene, and Chryste hath putt his right Foote vpon the Sea, and his left vpon the Land, we ought to bee assured of his second coming, and of y^e accomplishinge of those thinges which the Prophetes haue spoken of touching the Lords second coming, and so wee ought to be assured, as we were assured that there is a God, that God made Heauen, and Earth, and all thinges that are in them And as those thinges are: so are these thinges now to come to passe which are describ'd in the Prophettes. I knowe hee which wrought the sayth in the Patriarckes, of the Lawe, and Prophecy in the people of Israell: which was the authoure of the Gospell, of the Apostolicke Church, and of others afterwarde, and now of the preaching of y^e Gospell begun agayne y^e second time: which is the God of Holtes, and ruler of all y^e Kinges of States of y^e worlde: which in both States hath marked y^e people with his name, that they might bee called in time past, and now the people of God, and y^e we also might beare y^e name of Chryistians: which hath called vs to one Church, and in each one therein hath bene y^e authoure of Baptisme, and sayd hee, I say, which hath done all these thinges is he y^e in the last time speaketh in his Preachers, and Prenters, & maketh warre: Which putteth his right Foote vpon the Sea, and his Left vpon the Lande, as I sayde. And becaule Prophetes both

diuersly allude, which putteth one foote vpon the state of the spiritualitie, and the other vpon the state of the temporality, and subgeth both, which shall bringe to an ende the worke of þe gospell begun agayne, and the worke of the Kingdome. Chrysostome saith it, and now it shall doubtes come to passe. The Iudgement shall be deferred no longer. The worke is now in hand in the first Trumpet shall be fully accomplished in the seventh. Hereinto belongeth also that of Ezechiel cap. 12. It shall no longer be delayed: But in your dayes I will speake the worde and fulfill it.

As he preached the Gospell by his seruants the Prophets.

John saith that he will not run ouer the rehearsal of things to be don by Chrysostome with the iron rodde, and which concerne þe seven Thunders, because they haue bene spoken of in þe Prophets: by whose reading wee are examined in this time. And it appeareth here þe Prophecy stretcheth vnto these our times, which thinge nowe the Papistes and many other haue not knowen.

And the voyce which I heard.

I heere vnderstand that the foretelling of those thinges to come began agayne at this tyme when the iudgement began, and veredlike Murders were committed: Kinges, Princes and Peoples were warned of Prophecy now to be opened, and of those thinges which shall come to passe, by the which wee are to come to the inuouation and renewing of all thinges, and it was pleasaunte, and as it were sweete to vnderstande these thinges before they came to passe, but in the fallinge oute of thinges, and in þe bringinge of these things to passe, there haue bene the paynes of a Woman trauelling with Child. Moreover, because it is sayde thou muste Prophecy againe before People, Nations, and Tongues, and many Kinges: it shall be requisite to preach to the Turkes, to the Persians, and to al other Nations, the Gospell of the Kingdome vnto the farthermost partes of the World, as Chrysostome saith: to expound them all thinges foretold in all the Holy Scriptures, to shewe the signes of all thinges foretold in takinge the beginninge at those thinges which are done in this our time of the Lorde. seconde

comming when wee all shall bee to thyncke that **G O D** in all tymes hath punished his people for theyr synnes: But whē they sayde that the Messias **G O D S** Sonne was not sent to them that then hee refused them to bee hys People, as Dauid coulde it shoulde come to passe, and was signified in Moyses and the Hebreuues were dyuē oute of **G O D S** kingdome. The very which shall nowe happen to the Chrystians castyng of Chyyst in hys second commynge. Wherefore O ye Turkes, O all ye Gentyles make your selues ready to enter into the place of them that are cast oute.

*THE ARGUMENT VPON
the 11. Chapter.*



IN THE FORMER CHAPTER were repeated the thynges which haue bene sayd to come to passe vnder the Trumpet of the sixte Aungell, and were affirmed vndoubtedly to come to passe, because God had affirmed that he would accomplysh the: and in this 11. Chapter there is moreouer rehearsed þe beginning of those thynges which concerne the sixte Trumpet, and the seconde Woē, and herein generally are comprehended the thynges which concerne the seconde and thyrde Woē, when hee signifieth what Hurters and afflictions shall be in the countrey of Fraunce. And lastly there shall bee an assured ende that after the seuen Thunders be past a new state shalbe appointed in the opening of the Bookes and Prophecy.

Then was geuen me a reede like vnto a rod.

By the reede like vnto a rod is signified the Woord utteres to all Ages, and brought to the last age, according to the which worde the iudgement shall come to passe. Wherefore whē peace was made in the yeare a 1570. betwene the Gospellers, & the Pappes, the Gospellers seemed to holde their place, that
 Og. in the

in the worshipping of the Gosple they mighte live after h gosple: and it was looked for that Chryst his Church & his kingdome should be establiſhed. But because nothing uncleane, nor defiled ought to enter into the Temple of the Lord, and that is to be establiſhed by the appoyned rule of Gods Law: the buylding of G D S Temple is declared, and what they are that ſhal bee his Temple, and ſhall continually abyde in the kyngedome of God. In the measure of Gods temple the very ſtate is ſhewed to be establiſhed according to gods word, that all ought to live after it. The Altar is the very worshipping of the Gosple, and they which worſhpy therein are h very Goſpellers which haue put on Chryſt, and accordinge to the worshipping thereof do worſhip God, ſerue God. And thoſe are Chosen to be the Church of God in Chryſt, and that there may be a difference betwene them and others, and betwene the which ſhall remayne aliuē, that of them may be made the renewed Church, and others which ſhall not come to that time. And because amonge the Goſpellers ther are ſome which meaſure not with the reede, deale not in the Church according to gods word deliuered them by the Prophetes and Apoſtles, but euery man followeth his owne iudgement: and that there are ſome which are ruled by their affections and luſtes, and are not ſo ſtedfaſt in the worshipping of the Gosple: and that very many alſo are to be cozoned with martirdome: they are ſtricken in the general murders in Fraunce, Chryſt ſhewing himſelfe in hys ſecond comming. which ſaid 24. Math. and 17. Luke, that the day of the Son of man ſhalbe as the day of Noe, they are ſtricken with the firſt Death: and of them they are to bee rapted vp which ſhalbe the Temple of God, and ſhall offer the true worshipping vnto God.

And the court which is without the temple caſt oute &c.

By the temple which is without I thinke are ſignified the politike, & Eccleſiaſticall iudgements of the Popiſh ſtate, by h which neither the Church nor the ſtate of the Chryſtian People was gouerned after Gods word, as it behoued. And therefore thoſe Papistes, and al men not liuing according to the ordinances

numbers of Chyft, are caſt out of Chyftes reuied Church, & come not into the number and fellowſhip of them, which ſhall gouerne the ſtate of Chyftes kyngdome, and his Church.

For it is geuen to the Gentiles. The court is geuen to the Gentiles, becauſe many of ſpyritualty, & the temporalty became Gentiles, as earſt they were before they receaued the name of Chyft, as we ſee Cap. 63. of Iſay. The court is nowe geuen them, becauſe they are not of the Church of Chyft: the believers, and they that lyue after the Goſple ſhall be ſuffered to enter: the Gate ſhalbe opened vnto them, many doubtleſſe here preaching, but they belienue not, then the ſhalbe caſt out. And the holy Cyty ſhall they tread vnderfooſe 42. Monethes.

This iudgment ſeemeth to haue bene pronounced by Gods decree euen then, when the Pope ſel from Chyft, to witte, in the time of Sylueſter: but to be ſyniſhed in this time of the ſixte, and ſeuenth trumpet. Which wee gather by 1260. dayes put for yeares, which 1260. dayes make 42. monethes. And becauſe the order of Prophecy bringeth often ſeſſe ſame thinge from his beginning to ſeſſe end; by ſeſſe 42. monethes we may vnderſtande thoſe 1260. that is, yeares, becauſe in the 12. Chapter thoſe yeares are found playnely to be put for yeares: that the Church may be vnderſtoode to be troden downe, and oppreſſed by the Papacy euen from Sylueſters time vnto theſe tymes: when at length the Papacy is to be caſt out. For this cauſe then I thinke the number of 42. moneth is ſet downe, ſeſſe we may vnderſtand that the Papists dealinge wickedly are to be caſt out of the Church: becauſe from the beginninge of the Papacy they haue trode downe & oppreſſed chriſtian Godlines.

But I will giue power to my two witneſſes, and they ſhall prophecy 1260. dayes clothed in ſackcloth.

Now at this time when we ſhall come to the ende of 1260. yeares, ſeſſe beginning being taken frō Pope Sylueſter, ſeſſe church, and ſeſſe gouernment thereof ſhalbe geuen to thoſe which hold ſeſſe testimony of Chyft. The new Prophets and ſeſſe worthy Petarcha famous for godlines and learning do reckon ſeſſe 1260. dayes are ſet for yeres, for ſeſſe yere of our Lord 1536. vnto ſeſſe time

Note well
this cōputa-
tion.

when with power and might Chyſt ſhall brynge his Church
oute of the deſerte, then ſo to thoſe 1260 Yeares thou adde
313. in the which Yeare Sylueſter tooke the red garmēt for
the blacke, there ſhall be 1573. Yeares, when both in Fraunce
Holland and Zelande the Goſpellers hauing ben trode downe
oppreſſed, put to death, burned and ſtaine liſted by themſelues,
and afterward made they ſoer aſtrayde, as it is ſayd hereafter.
There are ſayd to be two witneſſes by reaſon of the Worde of
the Goſpell and of Prophecie, which two haue ben in the Church
as in very deede it appeareth. But in ſ miniſtery of theſe two
are vnderſtoode the People which haue continued in the worde
of the Goſpell, and prophecie with the Woman which fled into
the deſerte, and haue ben her ſeede in ſuſtaining the perſecuti-
ons of the Papyſtes.

Clothed in Sackcloth.

Suſtaining I ſay the afflictions and diſcommodities of chyſ
life beynge pyuen out of Citie, and out of mens Companie &
depyued of common right.

*Theſe are two Olive trees and two Candleſtickes ſtan-
ding before the God of the Earth.*

As it hath ben ſayd that 7. Spyrtes ſtand before the throne
as it hath ben ſayd that Chyſt ſtandeth on the right hand of the
Father as it hath ben ſayd in Zachary cap. 4. that 2. olive bī-
ches ſtand before the ruler of the whole Earth: ſo here I vnder-
ſtand the holy Ghoſt and the ſon of God. And becauſe chyſt
commeth into his members, and the holy Ghoſt is poured in-
to them, and worketh in them, the miniſters of the Goſpelle, and
of the word of Prophecie are called Olive trees & candleſtickes
and they are called two Olive Trees, and two Candleſtickes:
becauſe Prophecie is ioyned in them with the Goſpelle, and the
Goſpelle with Prophecie, as it was in the Apoſtles: and becauſe
that which is Chyſt in them, is the holy Ghoſt: and that which
is the holy Ghoſt, is Chyſt. Then theſe two officers were in ſ
Apoſtles, and to theſe two Peter in the beginning of the third
Chapter of his ſecond Epiſtle wylleth the Faithfull to looke:
they haue bene hitherto in the Church, and ſhal bee hereafter
moſt of all: and nowe in the greater Lyght wee all are wyl-
led

led to receiue them. Whych also is signified to vs in fulfill-
ling the Prophecy of these two witnesses, which are heere set
forth. Forasmuch as wee in this time shall all bee Witnesses
of the truth of the Gospell, and of the truth of Gods worde of
Prophecy.

And if any man wyll hurt them.

They preach now that the Lordes iudgement is at hand: and
whosoever shall hurt them, they shall aby it. Wherefore Iohn
sayth afterward: He that killeth shall be kyled: He that leadeth
into Captiuitie shall be led into Captiuitie: the same do þe Pro-
phets preach shortly sayth Abdias: As thou hast done, it shall be
done to thee.

These haue power to shut Heauen &c.

When hauing the Doctrine of the Gospell and the Office of
Prophecy haue euer ben in the Church, although many haue
not knowne them. Neyther could the Papacy hitherto forbyd
them. And whyle the time of 1260. yeares continued, they dyd
shut vp Heauen that it rayned not. They did shut vp Heauen
from the Papistes. As the Pope in CC. yere and not in decde
shuttereth heauen from them to whome he boasteth it is shutte.
So these in decde shut vp Heauen from the Pope and his fol-
lowers: they preach that they, water of Baptisme is nothyng
whyle they, faith is turned to the Pope, they turne the Waters
into blood and condemne the baptised, that serue the Pope to
they, utter destruction, which shall appeare in this time when
Christs iudgement with fire and sword shall be shewed agaynst
the baptised become Anabaptistes.

And when they haue finished theyr testimony.

That in as I thinke, after that the Gospell shall be preached
40. yeres & more: & vpon the beginning of the French troubles
the worke of Christs second comming shall be declared to haue
bene present: when those thinges shall begin to come to passe,
whych the Prophetes haue reported, and Christ himselfe hath
put vs in minde of the 24. cap. Math. to be tokens of his com-
ming: then Christ shall permit the Popish beast to come oute of
the bottomles pit to do that which is agaynst all law and Cu-
stome: to play the Deuill, and set the vsaynfull a worke to kil

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July 161

The murdering
of Chryſtians in
Fraunce a 1572.
the 24 of Auguſt.

ſe bynoulden Goſpellers contrary to theyr ſayth given by Oth
before God and men which came to paſſe in Fraunce in 1572.
the 24. of Auguſt at Paris, and afterward in other pla-
ces and cities. If the ſayth ſwoyne before God and men, or to
God and men, he broke, he which breaketh it, is manifeſtly pro-
ued to deſpiſe God, and Gods Law, to deſpiſe the Law of Na-
tions, and the Law of Nature. Many Papistes ſweare to God
and men vpon the Euangelistes, they ſweare that they will ob-
ſerue that which concerneth 15 law of Nations, and they breake
theſe othes. Gods law teacheth that what thou diideſt ſweare
waſt ſwoyne and promiſed to God, which alſo the gentiles haue
confirmed. If now thou breake thy oth, thou doſt as if thou ſhou-
deſt appointe to bee no God, or ſhoudeſt ſhewe thy ſelfe to deſ-
piſe God, and to ſet noughte by him. And when the Pappiſtes
ſweare in that ſort, by laying theyr handes vpon the Booke of
of the Goſple, and ſaying: I ſweare by this ſacred and inuola-
table Goſple, and afterward in ſwearing theyr oth they do con-
trary vnto it: they are manifeſtly proued to ſcorne and deſpyſe
Chriſt with his Goſple and God himſelfe. When afterwarde
the Pappiſtes ſweare to Hen and Magiſtrates by a Publique
oth, and in like ſorte breake it, they are manifeſtly proued to
haue no Religion at all, aſſoone as they are founde to haue no
ſayth. To whome then in the Worlde wiſt thou liken thoſe Pa-
piſtes? not to any men. Therefore this Beaſt commeth oute of
the bottomles pit, which deſtroieth his like, and this no beaſts
of the earth wiſt doe. Whereas they ſay that Heretickes are
not to be holden ſayth withall, God and men did otherwiſe de-
termine in the Gabonytes being Heretickes and Gods En-
emies, and commaunded by God to be ſlaine, Iosua 11. & Saule
was puniſhed becauſe he held not his ſayth that he gaue to He-
retickes, Samu. 2. cap. 22. [And theyr Corpes ſhall lye in
the ſtreates.] All men knew that the corpes of the Goſpellers
lay in the ſtreates at Paris. Paris now with other Cities in
which the ſame miſchiefe was committed, is here called Sodoe
and Egypte. Sodome becauſe the Abomination of Rome is
there wherof Daniel ſpeaketh: Egypte becauſe the treachery
faithood

The ſubſtance of
Popiſh religion.

Not to maintaine
Heretickes but to
auoide murders, &
not to iudge of
Heretic withoute
the Goſpell.

saithood, and cruelty of Pharo was there: and the Prophetes call Fraunce, Egypte, for the dealing agaynst the Israelytes, cap. 13. Gen. is mention made of this Sodome, and Egypte, to the which place me seemeth Iohn had an Eye.

VVhere our Lorde also was crucified.

Christ crucified at
Ieru'salem, builde
in his members
every where.

This is manifest, that Chryst was not crucified in Sodome and Egypte, and here to be shorte, I say that vpon this place, and many like, the new Prophetes which were al the first Age, wrote that the time would be that Chryste againe shoulde bee crucified in his members. If the Lordes second comminge bee now, and hee be with his Members in Synnate: if they be crucified, he also is crucified in them. Hereof it is said cap. 9. Gen. He that sheddeth mans blood, his blood shalbe shed by Man againe. Which marke thou Papist, that sheddest the blood of thy Brethren. [And they of the people and kindreds &c. shal se. They which were in Fraunce saw it, and the matter was such: that it was well knowne also elsewhere, and of diuers Nations that were in Fraunce. Or els also the like thinges shal come to passe agayne, and in other Places, that euery where the lyke slaughters shalbe scene.

[After three dayes and halfe,] Because it is sayd before. Where our Lord was crucified. I thinke dayes are here set downe, because Chryst the thyrday rose from the Deade, and shortly after appeared to his Disciples aliue, and his resurrection was reported by his Apostles. In like sort the Gospellers shal arise in the place of the Deade, which after a time shoulde make their Aduersaries affraide, and Chryst shoulde appeare in them aliue and not deade.

And they that dwell vpon the Earthe shall reioyse.

Many Pappytes were glad when they hearde of the death of Luther, and of others afterwarde, and were glad for theyr parte. The lyke dyd they when the Captaynes of the Warre were slayne. Vpon the Death of the Prynce of Conde there was common reioysing in Italy, by making of Bonfires, rhynging of Belles, and other Folleries.

And

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and vpon the generall slaughter of the Gospellers in the yere 1572. there was made a greater triumphe in Fraunce, and Italy. The Admirals heade was sent to Rome to the Pope, and there was much reioysing, whereof I will speake no more. Onely here vnder I will put the token of the triumph sent to the Pope in the name of the Kinge of Fraunce done exactly by the Cardinall of Lorroyne, and is thus in Englishe.

Note the pride
of the deuill by an
arrogant king to
maintaine the
Romish Religio.

*In the behalfe of the most blessed and almighty God
of the most holly father Gregory the thirteenth, greatest
Bysshop, and of the blessed and right honourable Colledge
of Cardinalles.*

CHARLES the nyth most Chyistian Kinge of Fraunce being zealous in zeale for the Lorde God of Hostes, sodaynly when the Hereticks, and traitoures well nere of his whole realme wer cut of by one occasion as it wer by a striking Angel sent from Heauen neuer to be vnmindfull of so great a benefite and nowe fully replenished with most perfect ioy doth reioyce, and is glad of the exceeding wonderfull effectes, most incredible endes, and the fulnesse euery way aboundinge wth Gods gift of the countayles geuen for that purpose, of his aid sent, of his twelue Peares prayers, halwes, tresses, and sighes aswell of his, as of all Chyistians to Almighty God. And doth diuine of so great happinesse, which chaunced in the beginning of the most holy Father Pope Gregory the thirteenth not longe after his wonderfull and heauenly election, and doth certaynely pretende the repayinge of the matters of the Church, together with the most stedfast, and forwarde settinge forth of his Easterly voyage and the strength, and flourishing of Religion decayinge. For so great a benefite with most seruent prayers at this time ioygned with poures, hee absent in body, but present in mynde, doth here in the Church of Saynte Lewes his Grandfather geue thankes vnto almighty God. And he humbly beseecheth his goodnesse that his hope may not faile him.

Written

Written in great Romanes Letters of Gold, set with Am-
men branches, and labelled ouer the Church doore of Saynce
Lewes. Shet vp at Rome for all men to see, the peare and day
aforesayde.

IMPRINTED at Paris, by Iohn Dallier, vpon Sainte
Mychaells Wygge at the signe of the white Rose.

For those two Prophetes. Now the Gospellers haue gath-
ered the Papistes, a man may iudge by this his wytynges, and
by the Plagues of Egypte, which resembled the Toppentes,
which the same Gospellers brought vpon þe Romish Church-
men, and their followers.

And as they heard a great voyce from Heauen saying :
come vp hether, and they ascended vp into Heauen.

The tyme was to come that they shoulde winne the ryghte-
ous victory, and that the Gospellers shoulde bee receaued into
Countsaile, which might gouerne Gods Church, and King-
dome : whom the Papacy slewe as wicked, and Heretickes :
this seemeth to be the summe of the sentence.

And as their enemyes sawe them. The Papistes shall see
the Gospellers to possesse Chrystes Kyngdome, and Church,
and in them to gouerne all thinges. But many thinges may
here be sayd of the resurrection, of þe ascendinge vp into Hea-
uen in a Cloude, and of the Enemies that shall see the Godly
in Heauen, which may be referred to the third state of Chryst.
I will say no more, other shall see this in þe renewed Church.
Let it suffice mee to haue touched the summe of the Story of
Chrystes second comminge.

And the same hower was a great Earthquake.

By this hower I thinke the tyme is understoode, when at
the Dale of Iudgment the Gospellers shall haue the victory
agaynst the Papists, a great earthquake, þe is a great slaugh-
ter shalbe made of them in an exceeding great battaile, wher-
in all their power, and wealth shall goe to wracke. Here is to
bee understoode that saying of Ilay Cap. 9. The Rod of chey

Wh.

Dppel

Oppressour hast thou broken as in the dayes of Michan. Every one that fighteth, fighteth with trouble. Then shall wicked bee stricken in great feare, and there shall be a ioyfull cry in the triumph of the Goodly.

And the tenth part of the City fell downe, and there were slayne.

There the rule, and raygne of the Papistes, and the Pope with the Romish Church shall receaue a great overthrowe. By the tenth parte of the City I thinke is understoode, that parte of the Poppysh state shall be destroyed at þe Dale of iudgment: where there shall be a great slaughter of men signified by the number of seven thousand, a number certayne belongeth put for an uncertayne.

And the remnant were a frayd, and gave glory to God.

Then many shall knowe that Christe the true Iudge is come, and that of Luke Cap. 17. shall come to passe. That the Sonne of man may be disclosed, and revealed: many shall turn from the Pope to Christe. For if the Iewes, when Christ was crucified were stricken and cast of, no more to be the people of God, the same must needs happen to the Pappys crucifying Christe agayne in his members. He then that is wyle will not abyde in more then the Iewes stubburnesse, but will repent.

The second is past. I thinke the second Wo cometh frō the French murder of þe yeare 1572. unto þe ending of þe greate iudgment of the halley, which I speake of. The third Wo shall be after ward. So that the firste Wo was in the French troubles unto the yeare 1572. The seconde comprehendeth the vniuersall murders, & warres untill the iudgment. I speake of, beeing in þe halley. And in þe two first woos, those thinges seeing accompted, which concerne þe two thunders. The third Wo shall bring the things which belong to þe fith other thunders, that the Papacy may be overthrowne in fise notable places, vnder the 7. Angels sounding the trumpet.

And the seventh Angell blew the trumpet, and there were. After that the 7. thunders shall be heard, and the enemies of Christe discomfited, then shall the victory of Christ be blowne abroade, the mystery, whereof was spoken in þe former Chap.

mer Chapter shalbe accomplished that the things may be fulfilled which are spoken of in the Prophetes, and that Chyſtes Church and Kyngdome may there where be obayed: & he colicels shalbe held, by the which all thyngs shalbe renewed: and the Kyngdome which belonged to Tyrauntes shalbe the Kyngdome of the ſeruauntes of Chyſt. [And the 24. Elders. & he all the miniſters that ſhal be of the word of the Goſple & Prophecy ſhal preach, that Chyſt is to be taken and accompanied by true Kyng of kings alone: & he ſhal open the ſcriptures, & the thyngs contained in them concerning Chyſte, that he may be knowne of al in the whole world to be our Lord and God.]

¶ The ſeigne theer thanks Lord God Almighty.
We here have no other expoſition of theſe wordes, only we ought here to underſtand that the things which beſore were ſpoken of him which is, and which was, and which was to come, are pſayed and knowne unto all the ſapientia.

And huſt obayned thy kyngdome.

Now thou haſt then obtained thy Kyngdome. They will ſaye when Antichyſt and Hyants thy enemies are overthrowne: and which alwayes haſt raigned, ſith all thyngs were made by thy will, without the which nothinge was made, which hath ben made any where. And the Gentyles were angry. The Chyſtians being become Gentiles as they were in time paſte, perſecuting the Goſpellers, and reſiſting the Goſple, ſhal ſwel with anger, & then moſt of al will they rage when they ſhall ſee Gods iudgement againſt them: the Goſpellers, & the Godly rewarded by Chyſt in placing them in his kingdom & Church as a kingly Prieſthod, & then ſhal they be deſtroied which dyd deſtroy the ſeruauntes of Chyſt. Then the temple of God was opened. In the Church all the holy ſcripture was ſeene open. And ther was ſeene in his temple the Arcke of his conuantes. And Chyſte was ſeene prompled in all the Holy ſcripture to haue died for our ſinnes, to haue ryſen for our iuſtification: to haue come agayne, and deliuered vs from all Tyrauntes, and from Antichyſte: as hee deliuered vs from Synne, the Lawe, Damnation and Death. In the Arcke were theer thynges: * Manna, the Rod, and the Tables:

* Manna,
the Rod, and
the Tables.

By Manna is signified the **Wonne** of **GOD** remaining this
 Lyfe for all Believers, that they may lyue for euer: by the
 Rodde, the Priesthoode, and Kingdome of **Chyſte**: by the
 Tables all the **Wronples** performed in **Chyſte**, and all the
Figures verified in his **Body**.

And there were Lightnings. **Whyle** these chyngeſ
 are a opening, men fight with the **Worlde**, and the **Worlde**,
 as I ſayde before: there are Battayles, and outchowyngs
 of Kingdomes, destruction, and turninge of chyngeſ about, in
 abolishinge the State of Antichryſte, and **Cyannes**: and
 bypynginge in his Kingdome, wherein **Kynges**, and **People**
 ſhall ſerue **Chyſte**, and lyue accordyng to the ſette Rule of
Gods lawe. **Peere** are alſo ſignified the **Worlde**, **Spee**
ches, **Dyſputations**, and **Reasoninge** which ſhall bee aboute
Gods **Worlde** when the **Bookes** ſhall bee opened: And
 all the chyngeſ which ſhall come to paſſe amonge the
Chyſtians, wyl alſo fall out amonge **Turkes**,
Jewes, and other **Heathen**: that all **King**
domes of the **Worlde** may bee br
der **Chyſte**.

(*) **The**

The

James Brocarde

THE ARGUMENT YP.

on the Twelfth Chapter.

(:)



There is described the fourth Age, the first be-
ginninge at the Apostles; the seconde at 4 Spar-
types, the thirde at the time of persecutions; &
in this fourth Age Natth bpps Adrichryst;
who will hygge this his fourth Age into the
fourth Age of Chyffe verpued from the Pro-
myes: that hee may accpdate to himselfe the thyngs whych
Chyffe hath perfoirmed, and may come into his place: that he
may raygne in the Church, and not Chyffe, and may perse-
cute them which shalbe of Chyffe through the Denill & heare
of all myschiefe, and through him that offered the Apple to s.
Pope, as Sathan, and the woman were the Tlophers of s.
Adam.

And there appeared a great wonder in Heauen.

This word oftentimes is wone to bee done in expoundinge
thynges by the number of seven; that after that thou hast de-
clared the first worke of the number of seven: and hast runne
thorough from the first to the seventh, or from the first dekla-
red thine to the seventh, retourne bee made to the first: and
that this be likewise declared in runninge through the seuen;
afterwarde that thou retourne to the thirde, and passe ouer to
the seuen, and so forth, & when these thynges are thus playn-
ly set forth after a certayne order, the like thynges of the time
past and going before are wone also to be brought forth in de-
claring thynges to come, as I haue done in the 7. Churches;
by increasinge of the times, as I haue of the promysinge of states,
by the 7. Prophets. But in the thirde septeconthie of which
hitherto I haue discoursed concerninge the 7. Churches the 7.
Seales, and the 7. Angels soundinge the trumpets, an order
hath bene kept, that the former times of a synners Church were
beere encreased of, that they by passinge ouer the first number
of 7. concerninge the Churches, I should not continue the se-
cond in the seales, & so the 7. in the Angels soundinge the tru-
pets: but in the thirde 7. seuerall rehearings the beginninge

Wh 3.

is thyle

is thyse set from the first number in passing ouer all þ seven.
 which seemeth to be done to the ende that God þ Father, God
 the Sonne, and God the holy Ghost might be set forth, while
 those things are assigned vnto thye, which belong to euertlast-
 ingness. As it sayd in the beginning of my interpretation
 of the sixte Chapter. Therefore in the seven Church
 were ordeined 7 ages from the Church Apostolicke to þ re-
 uined Catholicke Church of all the worlde. In the scales after
 ward the beginning seemed meete to be taken from the second
 age of the Martyrs; and the sixe times to be passed ouer vnto þ
 reuined Church, but it was not so done for the reason, which I
 spake of: for wher as þ scales & opening of them is attributed
 to the Sonne, and is all one with þ Father, it was meete that
 those things which concerne euertlastingnes be attributed to
 him & to the Father, & therefore were the 7 scales set downe.
 Likewise in the 7 Angels sounding the 7 trumpets þ begin-
 ning seemed to be set from þ third age, or from þ time of creat-
 ing of troubles; and persecutions; and from þ age the residue
 are to be passed ouer vnto the seventh; neyther was it so done
 here, because in those 7 Angels is signified þ holy Ghost who
 is one with the Father; & the same; that is shalbe meete to al-
 ligne vnto him also the things which concerne euertlastingnes.
 And so in these thyse seven rebearls were ordeined the or-
 ders which I spake of in þ and of þ argument upon this booke:
 that we might beholde the worke of þ Father, and of þ Sonne,
 and of the holy Ghost severall in 3 states, and common in all
 ages of þ worlde, and þ we might beholde in one worke the diuine
 vidence in God þ Father, God þ Sonne, & God þ holy Ghost.
 And thus much of þ order of those things which haue heretofore
 been spoken. But in those things which follow as in the 7
 Chapters John runar sheweth the first age of þ state of þ Sonne
 deriued from the Apostles in the 7 scales, þ seconde age from
 the Martyrs, in the 7 Angels sounding the 7 trumpets, the 3
 from the rearing of persecution: so not withstandinge that the
 greiuing one of þ trumpets shoulde come vnto the times of þ
 4 days second cōting; none in this the 1st Chapter is hand-
 led in the fourth age, wherin is shewed þ wolsyng of mischiefe,
 and from

and from whence the state of Antichrist took his beginning, he hath continued to spoyle the Church: the sixt age afterwarde is handled in the 8. Caple. 4. Cap. Which reach our into the entering into the 7. age, wherein endeth all Prophecy. And soe that these things are so ordered, let vs goe forward with the things which are of the fourth age, the first beginning in the Apostles. Besides those things which I haue spoken of touching the order, there is to be considered the state of the fourth age, which I take in hand to declare, how it hath bene written in the holy scripture after a hidden order of Prophecy. To ouerpasse Moyses, and many places of the Scriptures, in the kingdome of Dauid, and Salomon: no man should ought to behold the history of the fourth age, whereof I will nowe entreate. After that vpon the ouerthrowe of Saule the Kingdome of Dauid was established, there followed the Kingdome of Salomon, wherein there oughte to haue bene afterwarde a continuall peace, but Salomon in the top of so great a kingdome fell to Idolatry: for the which his gronous sinne his kingdome was diuided: afterwarde when Idolatry was brought into the kingdome of Israell there arose in the succeeding times of Idolatry, troubles, seditions, warres, and manifold sinners. And soe in the state of the same thus was the order of things, that after the Partys by striving so long agaynst tyrants had a length subdued the Romayne Emperour to the people, Christ might be held every where as Lord ouer the Christians. The Ecclesiastical, & cypriall mynisters kept themselves in the gouerning of the Church, and of Gods kingdome: also in spreading abroad Christs kingdome: to the ende that at length there might be made one kingdome, one shepfold, & one shepheard. But the Clergy began to worship strange Gods, to offer strange incense, & to sit by rule & soe to reigne in those things which being not caught by the Churchmen continued to be tyrants, & Idolaters, willingly receaued the Churchmen into the same fellowship of cypamy. At length when the Churchmen, & with them kings sought to be Christ themselves, & not Ministers of Christ: For which offence, as God deuised the kingdome of Salomon, so he deuised the kingdome of the Christians: and to the Pope and the Emperour were assigned

assigned two tribes the country of Flaminia commonly called Romandiole, and Rome with the country adjoining, which two as the Abbot Joachim thought, come in the place of the tribes of Iude and Benjamin; and in the tribe of Iuda he setteth also the Chamber of the Emperre, and the residue of β Emperre, where in incorporate the ten Tribes of Israel & is among the Christians assigned to β other: Of the which and of the place of Samaria & of β house of Ieroboam, & of β parting of β ten tribes, I will speake in the Prophets. And this historie of thinges to come in β Gate of β son, is signified in Salomon, & in β son of Salomon, and in Ieroboam King of the ten Tribes, it is also signified elsewhere, as we shall see in Ozeas, and the same is now also shewed by Iohn in a certayne figure, when the Church hath made β Christ his Emperre theys. They forsake the ministry and withdrawing themselves from Christ made themselves Tyrantes among the People of Christ whereof it came to passe, that Christ chose hym an other Church, and promised in Ozeas that he would come agayne to establishe in the same at length a continual kyngedome which neuer after should alter. And these thynges shall appeare in the Prophetes, and in the Bookes of the Kynges. Now that this is set downe let vs consider the wordes of the Prophet.

And there appeared a great wonder in heauen.

In the Church descended from Abraham unto the end of the World, this shall alwayes seeme a greuous matter, that in the thyrde Age from the Apostles, and in the fourth from Abraham, shee hath ben leene and appeared as [A Woman Clothed wth the Sonne.]

For when the Church passing through Martyrdoms came to rest, and by suffering overcame a great Emperre, and the chiefeest in the World, and it is highly to be regarded which β Apostle sayth: But on our Lord Iesus Christ. He appeared in β Martyrs which in their Doop bearyng aboute the Passions (which were β nothing in Christ's Doop) haue not ben affraid to suffer all kindes of Afflictions, and death for Christ's sake. And when they shewed themselves such manner of men, the heretike Church seemed to be clothed wth Christ to do β thinges which

It was promysed that there should not a bone of Christe be broke: neuertheless those which haue bene flaine for the abiding by the truth. In my most humbly dismebed.

which concerne Chyfte, nay rather that Chyfte is in her, and
 wyth in her.

And the Moone was under her secte.

The Porters made none accompte of commodities, riches,
 offices, honours, dignities, Kingdomes, & Emperres that they
 might garne Chyft, that they for might be founde in Chyft
 and if they looked for any such thinges, they looked for them in
 the kingdome of Chyft, wherein his people shalbe a Kingely
 prebhood.

And upon her head a crowne of 12 starres

The Doctrine of the Gospell, & the Apostles had the victorie
 in them: the Emperre of Rome was now subdued by Gods
 word. Hereupon also the 12 Elders had crownes of Gold,
 which by the doctrine of the Apostles and Prophets were con-
 querours agaynst Antichyft, as it hath ben said afore Cap. 4.
 In the 12. Starres are also signified the 12 Tribes of Isra-
 el in Chyft Conquerours of the world and Tyrances. Whych
 at length shall appeare in the Lorde second coming.

And shee was wyth Chylde.

The Church was wyth Chyfte, oute of whose Belly God
 was to bynge forth his Kingdome of Israel, and then she se-
 med to conceiue when the Apostles asked Chyft whether at
 tyme he would restore the Kingdome of Israel cap. 7. 8. and 9.
 of Ilay and in the second of Matthew, we mayse how the church
 byngeth forth the Kyng Chyft.

And cryed traunayling in byrth.

To wit when shee suffered so many torments in the murder
 of the martirs, that Chyft through the preaching of the Apo-
 stles might be borne Kyng to the world, to raigne alone for e-
 uer Kinge of Kyngs in all Countreys.

And was pained ready to be deliuered.

Because now the birth time was at hand, when after the per-
 secution was appeased, and Constantine the Emperour bap-
 tised, Chyft shoud be borne Lord & King in the Romain Em-
 pyre, according to whose ordinances & Emperre and all people
 in all countreysought afterward to liue, & at comend wealths
 he gouerned.

And there appeared an other wonder to be seen in
 In the Church there appeared an other wonder contrary to
 former. For behold a great red Dragon having 7. Heads
 and ten Hornes and seven Crownes upon his head.
 That time of the third age which seemeth not to be defined an
 age, lasted but a while, it was as the time that Adam was in
 Paradise before he sinned. For immediately came the fourth
 age as it were swallowing up the third and Antichrist known
 to Christ was borne, and here shewed to Iohn. Here then is set
 forth the whole state of the Pope or of Antichrist. But that the
 words may be declared and the meaning had, the order of Pro-
 phetie, and handling of things in the holy scriptures is to be
 set before thine eyes. For if thou wilt goe about to referre the
 things that are here spoken to the beginning of the Papacie, I
 know not how thou shalt be able to ride thy selfe. But if thou
 shalt remember γ God, as the Prophet saith, doth tel of things
 to come, γ that oftentimes in the beginning is set down the
 ende, γ γ otherwhiles comprehendeth all things of all times, then
 shalt thou be able to understand γ things which are spoken of
 the head γ howes to concern the end of the Papacie: γ γ things
 which are spoken of the taile to concern the beginning thereof.
 For the Pope in the beginning shewed not his head. For if hee
 had shewed it, he had be known. As he is now commonly known
 neither hath he altogether opened himselfe in proesse of tyme,
 but in the end whē against the preaching of the Gospell begun
 again the second time by Christ, the Papacie lifted up his se-
 ven heads γ 10. horns against Christ as we shall say. 16. γ 17
 But here in γ beginning is set down what a one he ought then
 to appeare when the Prophet in handling of things keepeth the
 order of Prophecy, wherein God is signified, to know and see
 aswell what is to come as present, aswell the ende aswell of things
 as the beginning: γ every proceeding: γ to shew γ the Pope was
 such a one almost many yeres past, as in the end he wil open him-
 self to all men: γ not only the Pope but those also which ioynd
 with the Pope in γ same Papacie. The Papacie then is here de-
 scribed, γ is termed the Dragon: which Dragon is, after ward
 called the Devil, γ Satan: of every of which I will speake here-
 after.

after. In this Dragon three kind of Persons are to be considered. The Pope with his Prelates: The Emperour with his kings, & other rulers which aduanced & maintained the Popes tyrannie: & the Devil with his Angels, & of their head all these are called Draco, such an image as thou hast in the fourth booke of Exodus wherin one Eagle with three Heades, twelue wings & eight vnder wings, thou hast the whole state of the Christian people in one Papacy. The 7. heads then are seven Popes which in the world. I wonder how to haue driven them forth by the force of the Gospell against the preaching begun by Christ, & which had his time of the preaching, & which in 7. times the 7. Popes & their Churchmen haue done, and the like, & many other damnation before them. The seven heads seeme to bee set downe because they goe against those thynges which concern the works of the holy Ghost, and of Iesus Christ in his passion & dying. If ten homes be considered to bee in 7. heads, so that every head there be one home, there shal remain thre homes. Wherefore, I would thus deuide them, that to 7. heads which afterwarde are called 7. heads may be assigned 7. homes the other thre may be assigned to those three Popes which afterwarde are signified vnder the crooking of the three Froeges, and so by the ten homes we shall know the Popes, which haue upheld & maintained the Pope, and the Papacy with their power resisting the word of God & gospellers, among which are reckned all they that haue maintained & aduanced the Papacy in time past against Gods law of the ten commandements, dealing with the Pope & ouerthrowing thereof, & determining therupon after his fatall. The 7. crownes vpon 7. heads are the dignitie authority which the Pope hath had among Princes vnto the second cōsaile of Trent: wher when they reasoned about the Popes highest Bishoprick, he was proued to be Antichrist, that after the coming of Christ his high Bishopricke ceased in the church & among Gods People: & that hee alone & for ever is the highest Bishop. Whereupon none may be besides him, which if he be, he cā be none other but Antichrist. Therefore they which consented to the Pope were with him Antichristes and one Dragon. Hee then is the Dragon which Iohn saw w 7. heads, 10. homes, & seven crownes, who before

was not commonly knowne, now is knowne but of a good man-
 ny, and shalbe halbe known of al. Thou shalt moreover know
 the Papacy to be the Dragon by the addition of this word rey
 or serp, if thou weigh that he is red, thou shalt acknowledge
 him to be at one with the beast craied in purple cap. *And* her
 fore Sybilla Brishrea in her Epistle to the Grecker Emperour
 of the Popes beginning sayth: A Cocke sittinge upon a faine
 Egges shall change his blacke cloake into a red. And in the
 Diacles the Pope is said to be dyed of his purple apparell
 and to take againe his blacke cloake. If thou consider howe
 fier thou shalt see there in the mouth of the Dragon, which is
 to burne all the Gospellers, who also excommunicate th all as
 Heretikes which terme themselves Gospellers, as Pauls the
 thyn did in the yeare 1533. *And his taylor draweth the thyn part of the flaxen.*

Here we understand that man by the death of Christ is re-
 lined from sinne, and by troubles brought into the Garden of
 pleasure into a free and happy state, and is tempted by the de-
 uill as Adam was, whom some withstode, some obeyed, & are
 of the tree of good and euill, of the tree standing in the myddle
 of Paradyse, of the tree of life. As soon as the Christians had the
 Romaine state, and other states abroade, the Bishops & church
 men were bound to establish the state of the Church accordyng
 to the set rule of the Apostles, & to set forth Gods law & kinges
 and common wealthes that there might be a kingdom of God
 and Iesus Christ, when all should liue after the law of God,
 whereby also all Princes and Magistrates shoulde gouerne.
 Which came not to passe: but both states were gouerned by
 lawes of the Emperours, & the Popes detretalles. Wherefore
 we haue eaten hitherto of the tree of knowledge of good and ill,
 when we would haue our commaundementes, and that which
 is forbydden vs to be of force, and neede at which God would
 haue vs to receiue alone as belonging to him. I will not here
 gather many places out of *Gods Word*, in the which
God will onely haue his to be set abroade to all men, Eue-
 ry man can do, and knoweth it which readeth the holy Scrip-
 tures

tures. Then let vs all know that wee haue sinned agaynst the Father, which epter haue made lawes for the People or haue obeyed the Lawe of Men, whilst we were bound to obey the law of G O D, for it is G O D alone that hath the knowledge of good and euill. Euery simple Man knoweth that it is the part of an Householder to bid and forbid, and not of chyl-dren and Seruauntes. Befeore we receyued the Lawe of God and Iesus Chryst, it were meete for vs to obey the lawe of our Pastors. If now we are become the Seruauntes of God the Father, and Iesus Chryst: we are to respect his lawe, whereunto we are bounde to obey by the Othe in Baptisme, as well Princes as Pyrate, how could Magistrates gouerne by other then by the Lawes of G O D: and we obey other lawes then G O D hath made: Let vs also consider the same agaynst the Sonne. Commandement was giuen that none shoulde cast of the tree standing in the myddle of Paradyse: whych the Pope did. When Chryst had oftentimes tolde that his Deache shoulde be shortly. Immediately the Apostles thought of the Supremacy, euery of them challenging it after the death of chryst. But Chryst forbad it: all and euery of them: And if there be Supremacy in the state of a King, he sayd that it ought not to bee so in the state of the Church. Wherefore we reade that neither Peter nor any other of the Apostles had any Supremacy. And therefore he sinneth much more that maketh himselfe high Bishop, as I sayd, I will say hereafter. Seeing the matter is so easy and euident, it is a wonder that there hath ben contentiō so longe aboute the Supremacy in the Church, whych S. Gregory is red to haue detected. Whereouer a man sinneth agaynst the holy Ghost when he eateth of the tree of life. Chryst said. Receiue the holy Ghost and whose sins soeuer ye forgiue, they shalbee forgiuen them, that is: say the holy Doctoures, the Holy Ghost is hee that forgiueth. But the Pope doth attribute to himselfe that whych belongeth to the Holy Ghost, hee forgiueth sinners with his Pardons: He also forgiueth them in Purgatory which haue sinned in the world. Neither doth the Pope onely synne herein, but he also which beleuech &

Pope, that he attributeth that to the Pope which concerneth the holy Ghost. The Dragon brought the Pope, the Clergye, Princes & people to these sinnes: from which fountaine flowed the rivers of sinnes that when we sinne against the Father, the Sonne and the holy Ghoste we bee found to slide into þe deepe swallow of sinner.

The third part of the starres of Heauen.

Here I would haue all men to thinke that I blame not all Popes, all Churchmen, all Emperours, all Kings, and all people vnder the Papacie: For I speake not here of a Tytle of the the third part which fell from Heauen, for soke the Church Apostolicke, and followed the former life of the Gentiles. There were befoze Syluester and after, good Churchmen, there were also good Emperours & kinges. Very many of the People kepte themselves in the worshipping of God, as I will hereafter speake of. But now they cannot chuse but be blamed wher befoze not the preaching and withstanding, as it shall more appere hereafter, chap. x. The Tayle. I will speake of þe Tayle. If sinne were but lytle in the beginning, so that it was not knowen, yet it alwayes waxes, as the story teacheth, that it came to that crueltie which we in our tyme haue sene, & that by deceipt and vnder the colour of Goodnelle, many in tymes past shewed themselves whorperers, which were Cloakes, & Ministers of churill which were Antichrists. When þe head of þe Serpent was not sene, but the Tayle onely was wagginge, yet not knowen: Now hath he lifted vp his head, and wee see him openly to be Antichrist.

And cast them to the Earth.

By litle and litle many Churchmen became prophane, gettites as befoze fleshy, covetous, lecherous, ambitious, seekers of Promotion, esteeming Pryauities, despyling the Gosple & the office thereof.

And the Dragon stood before the woman.

The Church in the tyme of Syluester was bound to brynge forth Gods Kingdome, and to haue therein Christ the Kyng of Kynges. But Sathan perswaded that it was a goodly thing to haue

to haue no Lord; but to be Lord ouer other: after his Lawes & his owne fantasy to gouerne, and do all thynges. Then naughty Churchmen and temperall Magistrates haue letted good men to builde Gods Kingedome: they taking rule in hand resisted them with craft and violence: they so deice agaynst the Good, that if Chryst were presente they would crucifie him agayne. Let the story teach how the Papacy hath euery persecuted and kyled good men crucifying him agayne.

And shee brought forth a man Chylde.

Godly men preached in the beginning, and afterwarde that Chryst the Sonne of God is heire of all, to whome the righte of the world begetting was due, that hee might be Lord & Kinge of the World, and that the state of the spiritualty and temporality might be gouerned by his Lawes and Ordinances, & not by the Popes decretals, nor by the Emperours Lawes.

Which was to rule all nations with a rod of Iron.

The Churchmen were bounde to abyde still in their preaching, and to speade it abroade in all places, as the Apostles & martirs dyd, and not to giue it ouer until the whole World came vnder Chrysts kingdome, and Prynces were bound to defend the Chyistians against all aduersaries, forasmuch as hee was euery way the lawfull Magistrate or officer of the Chyistians, but that which came not then to passe, shal now come to passe: and Chryst shal with his rod of iron do the thyngs which are contained in the second Psalm. and out of the seuenth eight, and ninth chapter of Isay, the reason is playne, why the Son of God which was borne of the virgin Mary is now said of Iohn to be borne of a woman more then two hundred yeres after, To wit, that the time might be shewed when Chryst shoulde restore the Kingedome of God called the Kingdome of Israell, take it vnto him, and gouerne it after hys Lawes and to haue Prynces & Ministers of his Lawes.

And her Sonne was taken vp to G O D, and so bys Throne.

And when Antichrystes became wicked & Ministers, and made themselves Chyistles & Gods in the Church

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Church, and Gods Kingdom; Chyrste gave them place for a time, and made room for Antychriste, & his time might be fully finished in Earth, yet that he should raigne with the Father: and without his becke should do nothing upon the earth: to come afterwards, and preach & Gospel ouer & whole Earth: by him to iudge & quicken & the deade; and to punish the whole state of Antychriste.

And the woman fled into the Wildernesse. Alas, as good men had no place in governinge, the wicked takinge rule in hand, they kept themselves to Gods word, maintaining the worshippinge of the Gospell. And when the woman is sayd to be dyuen into wyloernesse, I understande not onely those men which abhorring the lyfe of the Churchmen, and others leading their lyfe contrary to a Chyrstian man got themselves into solitary places, but also other private men, & those that were in any office, and those kinges which lyued godly, & bare themselves vprightly, as the times requyred. I also understand those which ostentatious in & Psalmes are termed hidden, or secret who hauing a greater force of the Sopyrite with-drewe themselves more then other from the comon worshyping, and Sopyth lyfe: who inwardly are fed with Gods word, and by stealth snatch foode out of & blessed Byble untill Chyrst come agayne to restore the publicke & free worshyping of the Gospell 1260. dayes. I haue spoken in the former Chapter of those yeares, or this tyme to the which we nowe are come.

And there was a great battayle in Heauen. By that which nowe followeth euery man may perceaue & it ought to seeme wonderfull, as I sayd, that the 7. heads, and 10. Hornes of the Beast are to be considered in the ende, and the Caple in the beginning: For heere thre tymes, thre decedes, and many names of dyuerse tymes, and ages are brought into one reher-sall; the time, and decede of the Angels offendinge; the time & decede of & Churchmen, which reuolted from Chyrst to Satan, and became Dragons, Diuels, and Satans; and also & whole time, and warre of Antichryste agaynst the Sayntes. First Michaell, and his Angels are sayd to fight with the Dragon, and his Angels, that there might bee shewed the like decede of that time

that tyme, and this. Nay rather that they were all one whych
fight, not onely because þ Godly are Gods Angels, and þ wit-
hed their aduersaries; but also because they tooke in þ begin-
ning the Seede of the Serpent, they were called the sonnes of
the Diuell, and Satan, and afterward those that followed of þ
same seede, & chiefly now those Pappsts, whych set themselves
agaynst the preaching of the Gosples: and whych haue eaten a-
gayne of the tre which is in þ middle of Paradise with þ Pope,
and with tyrannes. For one vncleane spirite cast out there en-
tered 7. byting spirites with 7. heads deuouring þ Gospellers.
And there are three times of þ Pappsts fight with þ faithfull.
In the beginning of the Papacy, when the rayle, & a certayne
length of the body appeared; in the ende when nowe the huge
Beast lifted vp his 7. heads opening theyr mouth agaynst the
preaching of the Gosples, which 7. heads are spoken of Cap. 17.
vnder the name of the 7. beastes. In those three times was the
same olde Dragon: but at first he was litle knowne & of a litle
in processe of tyme his body dayly appeared moze & moze, and
he manifested himselfe to many buttill at length in our tyme
was seene þ whole Dragon, the rayle, the body, & his 7. heads,
and openly in every place he is now called Antichryst. When
the fight of Angels is myxed with ours, the cause of possitting
the place of Chryste and God the Father, is shewed to be one.
Whereupon the Pope, and the Popish tyranne is brought in
to speake thus in way: I will Climbe vp to Heauen, aboue þ
Starres of GOD I will lyft vp my royall seate, and will
sit on the hill of the Church in the sides of the Mount, & there-
fore as Peter sayth, wyched Angels & Pappsts are kept for the
same iudgment. And also we know that Michaell the Angell
of Chryste, and all the army of his Angels doth fight on our
sue, and is present with vs agaynst the Pope, and þ Papacy, &
I openly & freely protest that Iohn a witness of this matter.
I will not now rehearse the trouble, and businesse of the Pa-
pacy from the beginning of Antichrystes sprynginge vp vnto
these our tymes, in the whych are the troubles in Fraunce; the
Roy shall contayne it, and þ this trouble is so be vnderstoode
of our tyme, Daniell doth teach Cap. 12,

Daniell. 12,

kk,

Neither

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Neither was their place found any more in Heaven. Euen from the beginning of the Popes tyranny, Antichryste with his Adherents, was cast out of the Church neyther was the Church any more with him. Hee was (I say) cast out as Adam was out of Paradise, and Lucifer out of Heauen, and that the Pope is not the Church, it is proued Cap. 2. of Oseas, and now at length it shall appeare.

And the great Dragon that olde serpent called the Diuell. Who this Dragon is, learne of Jeremy Cap. 51. verse, 34. learne how he hath denoured the Church. He is called greate, because hys greatnesse stretcheth from Adam to Cayne, and to all his seede, to Pharoes, to Saules, to Scythians, and Pharisses, to the Pope, and the Papacy stretching out to Gog, and Magog, to Hell, and to the last time of Christs iudgement hee is called the olde Serpent, because hee deceayed Adam and Eue, and destroyed mankind. Hee is called the Diuell for that he is a false accuser, turning all men Hereticks which worship him not: corruptinge the holy Scriptures, & making good euill, and euill good: he counterfeiteth that he is the Light, and repproueth all men besides him to be darkness, and the lyke.

And Satan. Who is an aduersary, and lieth himselfe, aboue euery thing which is called God, or is worshipped: he boasteth that he is aboue the Councel, that he is the Church: that wee are not to belicue the Gospell vnlesse wee heliue the Church, to wite him. From the beginning of the Papacy the Serpent and the Diuell hath alwayes bene deceitfull, and a false accuser: now in the second weathing of Christ he openeth himselfe to be Satan, which lay hidden before: & now at length Lucifer, the Serpent, the Diuell, & Satan, which was, and is, and shalbe the selfe same in one Dragon, which is scene in the Pope and Papacy.

Which deceaueth the whole Worlde. I will not repeat from the beginning the sleightes, and subtilties of the Papacy: there are Volumes, & Bookes written of Antichrist, and of the deceiptes of the Pope Cap. 12. I will speake of the two Councels of Trente. But the Pope is the cause that the Christian

Chyrtian People is in errorres, & is turmoyled with chertins: all warres: hee is the cause that the Gospell hath not free passage ouer all the worlde: by the same of Gods worde, & godly worshippinge the Gentyles were called to the Gospell, wherby worde the Pope, and his Churchmen haue alwayes schaundered and basclaundered.

And was cast to the ground. When the Pope drew to him to the ground the thyn parte of them he were of the Church, they knew, and it appeareth to the beholders what manner of men the Popes Churchmen became. If I would wyte by whatted, here is offered a large felde to speake of their earthly lyfe. Only this I say: as euery man knoweth; so he knoweth.

And he heard a lowde voyce. To witte of Chyrtian speaking alowde in his seruantes those thyngs which follow, dyced wyth one consent by the Apostles, & Prophets: and which oftentimes before were warned, and declared by some of the Godly to beareth. *The saluation was in heauen.*

These thyngs playne but this is to be considered, that these thyngs shal be seene perfect in the reuerend Churchmen means season they are sayd to be before the Papacy was: for they were so determined wyth God, as we see Cap. 2. Of seas, & elsewhere. The Apostles knew he sayd, and hee sayd so though he would come to passe, as a thing fully done and finished, that Antichrist should be spoiled, & the things to come of Christ which hee challengeeth to himselfe, myght be taken from him as saluation, might, Kingdome, & power. Saluation is sayd to be of Christ, because in the Pope the Church being a spar doth attribute to himselfe our saluation, & would haue vs to haue forgiveness of sinnes of the Pope, and that there shalbe only in the Papacy, rest, quyetnes, deliuerance from euils & a blessed life. It is sayd strength, by reason of the Dynes, & by reason of the Dynes, and kings ioynd together in the Papacy, through whom the Pope obtayneth by violence, where by authority he cannot preuaile. It is sayde, the Kingdome, because Satan would haue the Kingdome of Christ to be in the Popedom. It is sayde, The Power, because whatsoever concerneth Christ the Papacy attributeth to it selfe, the Hyghe Priesthoode, and gouernemente of the Church and state of the

Chyistian people: power to commaunde, and forbid things which belonge to Gods word, and the like. And if any of these things be assigned to men, as the gouernment of the Church, and state of the Chyistian people, they are assigned to men as the gouernment of those things which concerne Christ, & not Sacan. *The accuser of our Brethren is cast downe.* In the beginning of Iob wee see the false surmyse of the Diuell agaynst the Soule: here may we perceiue the accusations and false forgeries of the Pappists, whych call the Gospellers Hereticks, Rebels, seditious persons, and ouer all the Church of Christ whych is before Gods face, & whych Church Christ beholde eth, they make them guilty, and kill them.

Day, and Night. Betweene the good & Godly, and amonge the wicked and ungodly, they make the Gospellers guilty, punish the them and put them to death.

But they ouercame him by the Bloude of the Lambe.

The Gospellers withstoode the Popes Lyes, because they knewe that theyr saluation consisted in the bloude of Christ, & not in the Pope: and because they knewe the worde of the Gospell to be true, which doubtlesse they confessed, and the Pope, and Satan in the Pope is a Lye. Wherefore they maintained the worde of God, and Iesus Christ, & they refused not death in defending of him: they contended, & through the strength of the Gospell, which is by the bloude of Christ they were conquerours.

Therefore reioyce yee Heauens, and yee that dwell in them. As this reioysing was meete to be alwayes in the myndes of the Godly, because they suffered to maintaine Christs truth. So shall it chiefly come to passe in the restored Church: that in all places of Christendome, and at length ouer all the Worlde this ioyfull outcry and triumph, may commonly be in euery mans mouth.

VVoe to the Inhabitants of the Earth, & of the Sea, for the Diuell is come downe. These things belong to the whole tytle of the Papacy, wherein commeth the Diuell possessing the outward state of the Temporality, and Synicrality, therein to destroy all men, as much as lyeth in him.

Which

Which hath great wrath And when the Diuell saw that the Kingdome of Israell shalbe restored, and Gods kingdome establi shed vpon the Earth, and Christ shal rule it, and the Church by buying a new herepford to possesse the whole world, out of which he is to be cast. He is alwayes more and more kindled with anger and in the meane season as much as lyeth in him, he goeth about to destroy all the Gospellers. And that which wee nowe haue seene the Diuell dooe, was euer before doone in the Poytysh Tyranny: Suspicion alwayes miste the Pope; and the Romish Church, that no man should trouble his state, Christes Kingdome should not be brought in, and those thinges restored againe amonge the true Chyistians, which concerne Christ & the Apostolike Church.

And when the Dragon saw that he was cast to the Earth, &c.

When the Diuell saw the diuision made that the Gospellers were seuered from him, that his Dragons Taile coude not draw to him but the thirde parte of the Scarrs, and that he had no power but ouer earthly men, he setled all his strength and subtilty to persecute and kill them which had retayned the Doctryne of the Euangelistes and Apostles.

And to the Woman were giuen two thinges of a great Eagle.

Here is signified the great and swifte flighte, and the longe separation fro the cruelty of the Beast, which oughten be made from the filthy and wicked raigne of Antichrist. And whereas the Gospellers going into the deserte, were on the right hand and on the lefte disperfed into diuers and sundry places, they seme to me most of all to be shewed in two places, in the vale of Angroynne, in the countrey of Piemont, and in the territory of Auinion, there are some which thinke that an other thing was spied out to Bohemia. That the religion of the Valdeses was, their printed confession doth declare.

That shee might flee into the wilderness.
The Valdenses doubtles dyd dwell in the wilderness as they

also doe note. But here they are not only understood which are without the Cityes, but they also which are in Cityes serving Christe in spirit. The Gospellers were bounde to forsake the Pappes countreyes (as many as could doe it:) to be without theyr commodities, Wyde, exalte, and loofnesse of Lyfe: whych was commaunded Cap. 13. Leuit. Hee is sayde to flee into the wyldernesse, to allude to the wyldernesse, wherin the people of Israell was fed, & nourished by God. And two Almynges are sayd to be geuē her: as it is sayd Cap. 19. vers. 4. Exo. I haue caried you vpo 2 Almynges of Eagles. And this is the place of the Church where God feedeth the faythful with spirituall foode, with 2 word and life of Christ. Wherevpon I thinke it came to passe that so great a number of Christians in time past wente into Almyngesse, not so much to auoyde the cruelty of tyrannes, as to shew a difference betwene Christians, and Chyrians, that 2 Churchmen might enioy theyr Kyngdomes, & filchy pleasures & the simpler Chyrians might dwell in Desertes, and lyue hardly, to the shame of rich and lasciuious & further: that notwithstanding afterward the simpler sorte also were drawne into the same body of 2 Serpents, as nowe the Dominicans are the Dragons Terc, and the pylson of the Serpent, and Satan.

Two sortes of Christians, common, & simple, the comō because of thier riches & promotions further the Gospell, but yet regard more their Mammon, the simple they forsake al to mayntaine the pury.

The author meaneth Poppyth Chyrians, and Gospellers.

For a time, and tymes, and halfe a tyme. See repeateth the tyme of 1260. yeres. For in a tyme are understood a thousand, in times two hundred, and in halfe a tyme theyr of all whych number I haue spoken before. Francis Petrarca in his longe Spirito gentil. seemeth so to haue understood 2 number of 1260: euen as other new Prophets haue interpreted, the which Petrarca hath wyte in all that Booke of this Apocryphon brought into Almyngesse, and not of an other as grosse Recyres would haue it.

And the Serpent cast out of his mouth. The Pope gaue those that tooke many Ecclesiasticall Ruynges, tye Byshoppricks, Abbayes, and other likt. And also with the same goads his mynde was to corrupte the Gospellers, they which were Gospellers in dede withstode themselves: they which drewe not very farre backe from the Papacy receaued such like

such like gyftes, for the which they ioygned themselves to the Pope, and came into the Serpents table, they were deceaued as Adam, and Eue were: and when they had tasted of the tree which is in the middle of Paradise, they turned themselves from the Gosple, and pearyshed, and at this tyme chiefly the Poppes Dragon powreth out a Ryuer, and his briberies, by the which he choaketh all men in all places, but they which are earthly will drynke them, but not godly men.

And the Dragon was angry with the Wyoman. The Papacy was enuie with those, which took out his part, and betooke themselves to the life of the Gosple, and doctrine of the Apostles, and to their office, and wrote in the Dyctyones of the Apostles, if the Apostles, if Christ himselfe should come by the in their handes, they would deale with them as the Scribes, Pharisees, and tyranues did: or they would so handle them, as they did Iohn Hulle, & Hierome of Prague, but because they could not touche the heads they alwayes persecuted the Gospellers, the preachers, and such as were in preaching. And thus in this place vnderstande, when the Pope and the Papacy could not without the manifest violence of Antichrist determine any thinge hardly against Ankers, and the like, he persecuted their Sonnes, that is, them that with-held, and withpew themselves from the Papacy, and preached the truth of Gods Word.

And hee stode upon the Sande of the Sea. The Pope, the Papacy, and the Clergy were in continuall watch & warde that no man could be weak, and deale agaynst them, they stode alwayes upon the lande of the Sea, with temporall, and tyranous violence they fenced themselves, & were ready to deuoure the Godly, and to drave

to them those that believed not in

Christ.

THE ARGUMENT. V.P.

on the Thirtieth Chapter.

(*)



He proceeding of the Pa-
pacy, and the Antichristian State thereof
established in the 5. age by CHARLES
the great is described, that the hyghest au-
thority in the Church, and amonge the
CHRISTYANS myght bee in the

power of the Pope.

And I sawe a Beast come out of the Sea. Deere
mee seemeth is described the ende of the fift age, the first be-
gynninge at the Church of the Apostles: Likewise the en-
crance into the fift, and his proceedings. This fift age is
wholly attributed to the Beast, and to men lyving like beasts.
And the Sea is here put both for al men generally, which are
without the Synne, and worshyping of GOD, and for
all them that lyue in the Papacy without Gods Worshipe like
Beastes, and wicked People, as we see Cap. 7. Gen. 1. in the
fift day. Then this beastly Lyfe was most of all seene in the
fift age, and then was wickednesse seene to overflowe almoste
all the Christians as the Sea, and to wrap in all men: There
upon was seene the Beast, the Lady of the Sea to come up, to
vaunt her selfe, and to threaten all them that lyue in the Sea:
that is, amonge all Christians.

Havinge seven Heades, and seven Hornes, and vpo
his Hornes tenne Crownes &c. Here severally þ Pope

is described: but because the Pope, and Poppes Prynces are
one power, and * one body, and because it is sayd after ward.
And þ Dragon gaue him his strength, & state, & great power,
we must first consider, howe these thinges are spoken toyntly
of all men, which are here spoken of the Beast, and afterward
of the

One power
and one bo-
dy.

of the Pope seuerally. I sayd þ the 7. heads are the 7. Popes, which at this time resisted þ preaching, & therefore al þ Popes, and the power of þ Pope, which befoze alwayes stroue against the Gosple. For the Pope preached that he was the head of al, and was receaued of all Papistes as the head. I sayd that the tenne Hornes were the Dynces, which in this our time haue fought agaynst the Lambe; and also haue appeared to be the Dynces, which the Pope bled befoze to oppresse þ Gospellers in all times. And the Pope and Poppsh Dynces ioygned together, and euery man after a sorte and at certayne tymes attributed that to an other which was his, and so one Dragon was made. Euery man after an other certaine sort taketh yto himselfe, which is his: and ykewyse þ which concerneth euery one. The Poppsh Dynce to the ende that he in his office may be a tyranne, and not a Dynister, giueth the Pope parte of his authority: the Pope, to the ende hee may keepe his Antichristian State maketh Dynces partakers of his Ecclesiasticall authority. And so it camie to passe þ the Pope, and his Churchmen become Laymen, and Laymen Churchmen: That those, whose office was to offer incense, beare the Sworde: and that they offer incense, whose duety was to beare the Sword. And these things are most of al practised in our times: that þ Pope, and euery Poppsh Dynce myghte haue at once a manyfold power: and euery one seuerally might challenge to him a manyfold power, at which at length the Pope turned to himselfe: that, that which was manyfold, might bee one in him: and many as members may ioyne together in one Body, whereof hee might be the heade: and all men may obay him, and serue him, and at length all the authority of the Papistes may belonge to the Pope alone, that hee vpon his seven Heades may weare seven Crownes, keepe continuall authority, and power, in all Churches; weare vþ his ten Hornes ten Crownes; and holde all the authority and power which belongeth to all Popish Dynces of the Earth. Whereupon immediately it is added: And the Dragon gaue him his strength, seate, & great power. Alce in this time haue seene the Popes 7. Heads from Leo vnto Pius þ fourth: We haue seene his 7. Crownes in al authority, and power, which they attributed to themselves in

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every thinge concerninge the Church. Wee haue seene they
ten hornes which are the Poppe the Princes to fight for him, &
at length wee haue seene, and see all Poppe the Princes at the
Popes becke to goe a warfare agaynst the Gospell.

And vpon his Head a name of blasphemy. And more
ouer hee sitteth in the Temple of God as God, and lyteth vp
himselfe not onely ouer all Kings of the earth, but also ouer
every thinge which is called God. Whosoener he doth Anti-
chrystianly, he boasteth himselfe to doe as if hee were God.
Plus the stile is here to be heard touching his forme of swear-
inge of vaine.

And the Peete which I sawe, was like a Leopard.
He was lyke to a Pardall in the authoritie in the Pope which
is spake of, that in manye the number, of contraposition in that by
craft, with the Pope, the Pope, the Pope, and the Popish state.
His Peete were as the peete of a Beare. In followinge
after earthly thinges, and seeking, and suckinge earthly thinges
on euery side.

And his Mouth was as the Mouth of a Lyon. Threat-
ninge to crush, and destroy as many as doe not as hee woulde
haue them.

*And the Dragon gaue him his power, and his Throne,
and great authority.* He gaue him his power to be a spot-
ted or chaungeable Lybarde, & beinge a Churchmen, a Priest, &
a Byshop, he might also be & high Byshop of Rome, likewise
a temporall Prince, a Captayne, and a Souldier. Wee gaue
him his throne; he allowed him to be head-officer in matters
of Law, of chrouerlie, & likewise of & Inquisition, wherein to
deale with a Beares woodnesse, and a wonderfull beastly will, &
to breue men of their lyfe, and lyuinge. Gaue him great au-
thority. Here is sayd his, because when & temporall men gaue
their temporall authority to Pope, and their places of iudg-
ment, they after ward gaue him greater authority then lay in
them to geue. To witte that it might be lawfull to breake faith
& promise geuen, to deale, & doe contrary to al order & lawe, to
peruerthe the lawes of God & man, to make his iudgement and
eternall seate, a den of thieues, as sayth Ieremy, that a much
as hee

as hee coulde doe with his Lyons force hee hath also committed manye fall slaughters of men.

And I sawe one of his Heads as it were wounded to death, but his deadly wounde was healed. Here is signified Pope Leo the fourth, who being driven out of Rome by the people & the Clergy went into France, & so delt with Charles the great, & he came w a great army to Rome, where Charles agayne put the Pope in his first & greater tyranny. The Pope createth Charles Emperour: This Emperour encreased the Popes authority. He would be called high Bishop & Christes Vicar, & so forth as it shalbe sayd hereafter, when question is of the beast coming by out of the earth: his head then wounded to death, is the Popes driving out of Rome: the healing of the wound, is the restoring or establisshing agayne of the same in the City by Charles. But whereas two head is sayd to be cut of, it is signified that the Pope realed for a time. For although I sayd in the beginning of the former Cap. that by the 7. heads are understood the 7. Heresies which should stand against the preaching begun by Luther. Yet I sayd that the time, & the Power from the beginning of the Popes tyranny unto the same preaching both come into the number of 7. that every where & at all times, he was the knowne in the Papacy to be the great Dragon, & Antichrist rylinge against the Church of Christ, & the Gospel: which Antichriste being expelled in the time of Charles, was afterward restored.

And all the World wondered at the Beast. And so great was the unorthynesse, and wickednes of the time, which Charles committed, that all eyes shall wonder at so great a wickednesse, which the Popes receiveth.

And they worshipped the Dragon. My way of reherfall are alleagede many offences committed, the unworthynesse of things is reherred. First it was at Constantinople did well, who would have the Pope to be worshipped with him: & Charles, to the end he might be worshipped restored the Pope to his former Idolatry, that he might be an Idol, whereupon Charles came to be worshipped, who was the cause he was worshipped, hereof it is sayd: and they worshipped the Dragon, that is Charles, which gave power to the Beast, to wite that the Pope might be worshipped. Whereupon it followeth.

And they worshipped the beast (that is the Pope) saying: who is like vnto the Beaste? And VVho is able to warre with him. For as much as in him is þ Pope Dragonlike power, to wite of þ Pope, of þ Emperour, & of Poppish kings. The Pope warreth againste them which haue cast him of, and the Popes, Emperoures, and Kinges, power is giuen him: that neyther the people of Rome, nor the Churchmen were then able to resist the violence of the Pope.

And there was giuen vnto him a mouth that spake great thinges. Touchinge his power and authoritie, it is not needefull in this place to reckon by euery particuler thing knowne to all men, that the Pope can doe all thinges, that he is aboue the Councell, and aboue the Gosples, that he is God, that he is highest Byshop, that those thinges ought to be right, and sure, which hee of his owne motion hath vttered, that hee is subiect to no Lawes: and such like.

And power was giuen him to doe 42. Monethes.

That is, to stirre vp all the Chyistians to warre, & to bring that great Tempest, whose line neuer was, or shalbe. Whereof I haue spoken Cap. 11. that the Pope shall treade downe the Gospellers 42. yeares as before from the beginning of the Popes tyranny he trode them downe vnto þ time, when afterward he shall bring the troubles, & tempest which I spake of.

And he shall open his mouth vnto Blasphemy against GOD. Which wee sawe come to passe in this tyme while the Gosples is preachinge, that the Pope hath denyed the Gosples hath called it heresie, hath set his doctryne agaynst þ Gosples, and such lyke. For the same which hee did and spake in our tyme, hee spake, and did agaynst the Gosples, and the Gospellers, after that hee was establisshed in his tyranny. And heere let there bee repeated the Hystory of those things which Leo the fourth did in his time, and other afterwarde as in the time of the Albigerians, as agaynst Iohn Hus, Hierome of Prage, & others, whereupon it followeth.

And it was giuen vnto him to make warre with the Sayntes. These thinges are knowne, and it appeareth who haue bene Antichrystes. For the Pope & Papistes were they that

they that made warre for religions sake, and not they agaynst whom warre was made.

Over every Kynred, Tongue, and Nation, &c.

Over the French, Italians, Spaniards, and over all kindes of men, agaynst whom þ Pope hath made warre because they worshipped him not.

And all that dwell upon the Earth worshipped him.

All earthly men, all Papistes which are not of Chyrist, worshipped the Pope, and swarre to * Melcome as the Prophet sayth. The othe which Pius the fift required them with al these blasphemies, warres, and persecutions, which we haue seene. Who euer so long was worshipped besides þ Pope : shall not hee then be the Pope of whom speech is in this place ?

* Melcome
the Idols of
the Ammo-
nytes.

If any haue an Eare let him heare. Hee that leadeth into Captiuitie shall goe into Captiuitie.

IOHN sheweth here that hee speaketh of all the time of þ Popes tyranny, while he goeth downe from Leo the fourth to the troubles of our time, and to the time of the iudgment. For when the eare is called to heare, it is signified that not onely one time of Leo the fourth is to bee vnderstoode : but also the time of the Lords second cominge, when the Pope & Papists shalbe punished, and suffer those mysteries, which they brought vpon the Gospellers.

Here is that patience, and Fayth of the Sayntes.

That they abyde the violence of the Papists, spoyle of goods, affliction, bondage, and death, vnto the iudgment : and hope, & certaynely knowe that þ bloudy Papists shall suffer the same, and that Chyrist shall rewarde, and punish as euery man hath deserued. Whereof it is sayd Psal. 27. Looke for the Lord, deale manfully, comforte thy heart, and vpholde the Lord.

*And I beheld an other beast coming vp out of the earth. He declareth how in þ fift age þ word of þ beast was cured, one of whose heads was wounded to death. Charles the great was hee that healed his word. And þ beast is sayd to come by oute of the Earth, as þ Pope was sayd to be a beast coming vp out of the sea : that by the beast of the * earth þ mapst vnderstande the temporality, and by the beast of þ sea the spirituality.*

The Beaste
of the earth,
& the beaste
of the sea.

Al 3.

And

And bee had two Hornes lyke a Lambe. By these Hornes I thinke is signified the double force, & power of the word & doctrine, & the force of warre, & authority of a Prince, touching the power and authority of the warre, and of a Prince, it is manifest by these things which he hath done, & attained: touching the force of the word Iohn here teacheth, and sayth:

And hee spake as did the Dragon. Hee being taught by the schole of Paris spake of things which the Popish state did teach: which the Pope with all his, or which his former Emperours, and Kings, whych as Churchmen, did appoynt that all power should be geuen to the Pope.

And hee did all that the first Beast could do in his presence. If the first beast be understood to be the Dragon, I will say that Charles gaue that authority in the City of Rome to the Pope, which Constantine, or an other Emperor, or king, or some other Emperours, or kings gaue him at his beginning: but if that Beast be first understood, which is declared in the other clause, whose wound was healed, to witte of Pope, I will say that Charles tooke to him the power of the Pope to doe all things, euen of his owne motion, as they say, and as it were the head of the Churchmen did determine those things touching the Pope, which by force he was able to doe, and as his desire perswaded him.

And hee caused the Earth. That Charles was the cause that the whole state of Antichriste, and all they that therein comprehended, should worship it: &c.

And hee did great wenders, so that &c. Those wonders which are here spoken of, I thinke to bee them that the Schole of Paris uttered in his disputations, and in his false myrracles: and namely the myrracles which they published abroad touching the fleshe of Christ in Treade, and touching bys Bloude in Wyne, and this I thinke is signified by the fyre whych they caused to come downe from Heauen, as the Priests of Baal caused fyre to come downe from Heauen, but ELIAS not so; and true was the Sacrifice of Baals Pyrestes, but not of ELIAS: true is the Popes Supper, but not of the Gol

the Gospellers. To this place are to bee applied the thynges that are spoken of in the Bookes of the kinges touching the Sacrifice of ELIAS, and it behooueth vs to knowe what false Opynacles the Schoole of Paris hath left touching this matter: and to doe wonders: wee here vnderstande to be to do those thynges for the whych the Pope shoulde bee beliened, & his rule receaued: and wonders are sayd to bee done by h^e Papacy; because in h^e holy Scriptures there be many signes and wonders of the Lordes seconde comynge, and of him beinge the true Prophet. Deut. 18. and those Opynacles of wonders would the Pope haue to be vnderstode of himselfe, these signes & wonders also may be referred to the pictories which Charles got, for h^e which he was thought to haue done all thynges: well, as he by whom God wrought notable thynges.

And deceiued them that dwelt on the Earth. Hereupō the ~~Cyprian~~ people was deceaued by reason of the thynges which Charles did in the Papacy.

Saying to them that dwell on the Earth. As the Schoole of Paris brought in amonge the people of Christ many Heresies, superstitions, and Opynacles of Sayntes: and of the bloud of Christ, so also it perswaded h^e Pope to be supreme Bysshop, God on Earth, and that all ought to worship him; and therefore h^e ought to set by the Image of the Beast, & of Pope Leo the fourth, which was put from so great Popish power, and out of use. And here Charles seemeth not so much to be vnderstode, as the schoole of h^e Realme of France, which in Christendome did sit by, propped, & held by the Beast for standing, and sitting. By the Image I thynke here to be signified the Beast describ'd with the 7. heads, ten Hornes, and Crownes spoken of before, that is, to beliened & allowe not only Leo the fourth, but also the Pope in generall, the Papacy, and what papistry soeuer there is: to be a Papist, to confesse himselfe a Papist, to reuerence the Popes Badges, and the like. When one head was layd to be dead, because h^e head was put for a certayne tyme, h^e Popish Beast was dead there was no Pope, nor worshipping of the Pope, nor Papistry, after that Leo the fourth was hanged, and expelled.

And bee

*The turke nameth him selfe God on Earth, the Pope sayeth the same, the Diuell is sayd to beo Prynce of this World these being greater then the Diuell who can confound them but onely h^e same shal deauoyd Satā,

And hee (so write Charles) had power to giue a spir-
rite vnto the Image of the Beast. To bringe to passe &
the Popes authority should reuue, his Badges, or Cogni-
saunce should be set vp and the lyke.

And that the Image of the Beast should speake.
That the former Popes and all theyr Actes, and Decrees,
should beare authority.

And should cause, that as many as woulde not wor-
ship the Image &c. And as many as would not worshyp
the Pope, sweare to the Pope, nor be a Papist, should be reck-
ned an heretike, should be burned, or put to some other death.

And hee made all both small and great &c. To re-
ceaeue a marke in theyr right hand, or in their foreheades.

To receaue a marke in their ryght hande is to sweare to &
Pope, according as Pope Pius the fourth did set forth in hys
forme of oth, where it is sayd: This I promise, and sweare vp-
on these holy Gospels, to receaue & marke in theyr foreheades,
is openly to confesse that they beleue the Pope, and allowe &
theyr that the Pope byderth and commaundeth. As the same
Pius the fourth in the same forme of othe woulde haue thee so
to sweare to that which hee appoynted thee openly to confesse.
This is the Catholike sayth, (so termeth he his Heresies) w-
out the which no man can be saued, the which I doe freely ch-
fesse, and truly obserue: and I promise, and sweare that I wil
soundly, and intolably obserue & confesse it euen vnto & last
gasp with Gods help: and to teache it other, to preach it and
put it in practise, and as much as lieth in me to make my whole
family, and as many as are vnder me to keepe it. This I pro-
mise, and sweare vpon these holy Gospels, thou hast here what
thou swearest with thy right hand, howe thou arte marked in
thy mouth, mynde, and worke, in the forme of the othe of Pope
Pius the fourth, and Pius the fift thou hast those thinges de-
clared which are wyrtten vnder the marke, the like haue bene
before, if any was founde to bee an Enemy to the Papacy, hee
went to the pot. I ouer passe to speake of certayne markes of
Prelates, Priests, Monkes of Pouches, & Nunnes, and of fra-
ternities

* Shorne
crownes sha-
uen Faces,
disguised
Garmen-
superfluous
lightes, Idle
Feasts, dum
Idols, deca-
uable Par-
dons &c.

ternities of brotherhoods hauing Priuileges of the Pope and bearyng certayne Poppysh badges.

And that no man might buy and sell.

All thinges are to bee solde where the Pope hath to dooether haue hereof entreated, the matter is playne enough, in these latter dayes no man could execute any office in the common wealth which had not swoyne to the fourme of the othe of Pius the fourth, and Pius the fiftie.

Save hee that had the Marke.

That is, save he which is a Papyst in profession, or which hath swoyne to the Pope.

Or the Name of the Beaste.

Or hath any office Dignitie, and (as they call them) priuileges and freedom in the Papacy, or the like.

Or the number of his name.

Or hath of the Pope any thinge and such as these are. Whē a man is vnder the iurisdiction of the Pope, hee must haue the Pope for his soueraine: Oherwise he is forbidden water and fire, and cursed with Booke, Bell, and Candle, or rather he is dictioned in water and fire. And me seemeth Iohn bleseth heere a cherefolde distinction, to shew the manner of speaking and doing in the Papacy: that some thinge may bee sayd to bee done done in the name of the Pope generally, or in the name of a certaine Pope put thereto, or in putting to besides the number of some certaine Pope, as for example, the Pope is simply named without addition, as if it be said: the Pope hath done it & commaunded it: Oherwhyle it is sayd Pope Paulus: Pope Pius, Oherwhyle Pope Paulus the fourth. Pope Pius the fiftie, and in that which is sayd.

Or the number of hys name.

There seemeth also to be an other meaning, as I will say afterward. Howeuer hee hath thus distinguished, that in this distinction he giueth vs a certaine note and knowledge of a certayne man Antichrist, vnder whom men will goe moste of all against Christ, as by and by we shall see.

Heere is VVysedome,

¶

¶

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Herby a man may know, who chiefly that shameles man is when the Gosple is preached agayne, if he haue vnderstanding and wisdom, that is: if hee perceiue the manner of speaking, and entreating of the Prophetes.

Let him that hath wit counte the number of the beaste. For it is the number of a man, and his number is sixe hundred threescore and sixe. Then shall he know him whome he desireth to know to be the chiefe Antichrist in whome other should be that shall come agaynst Christ. For as much as there is very much witten of this matter, I cannot iudge thereof, because in my trauaile I haue no bookes with mee but the bible. And as I haue expounded the rest of the scriptures by the thinges come to passe foretold: So, here after the same sort I will expound the meaning which mee seemeth lyeth hydden in these wordes of Iohn. And first this I say that me seemeth that Pope Paulus the fourth is signified, because he cometh into the number of sixe, the first being deriued from Leo the tenth, in which Paulus the fourth the violence of Antichrist did rage most of all, which those foure that followed vpon retaine & finished his worke: that they might come into the same number of sixe, the number of the world. And before the number be counted the Words must be marked how they hange together, the where it is said.

Count the number of the beast.

I thinke it is so sayd, that we may know what the number of þ beast is, which to know the number of a man is to be considered and that the number of the beast, and a man is al one. But that thou mayst know the number of the man, marke his number, if now thou perceiue what is to be vnderstode by his number, thou shalt haue the number of a man, & the number of þ beast & so thre numbers which are here set downe, in his number is to be marked whereto this word [Hys] is referred. Trulye it seemeth to be referred to the number of sixe, to the sixt Pope þ first beginning at Leo the tenth as we shal se cap. 16. the number of sixe is also in Paulus & in the Pope because Paulus hath the number of 60. in the latine tongue. For that the Papacye flourisheth amonge them latines. Therefore when it is sayd his
number

number the sixte number from Leo the tenth is signified. Let there be also the number of a man, to wit: Paule. Likewise let there be the number of the Pope which is β beast, & so the shall be three numbers of sixe, which cast together make 666. After ther cā a man properly refer this number to any other Pope lasting β other Popes deale generally in the selfe same Manner of Antichrist. For the nūber of sixe lighteth vpon Paule the fourth which was the sixte from Leo in β time of which Paule the sixte Phial was poured out. That Pope the whō Charles β great restozed to his tiranny. & likewise other which came after are known in the time of the iudgement to haue ben Antichrists doing β same things, whē in Paule the fourth, & in those which were afterward the Papacy is discovered to be β kingdome of Antichrist. And here me seemeth is contained β true accōpt of β number 666. But because the vngodlines and wickednes of β former aduerlaries & withstanders of β worshipping of God, doth rū out to Antichrist, we wil mozeouer count moze generally β nūber of Antichrist β in the sixt Pope from Leo the tenth (as I sayd) we may know β work of Antichrist, & gods enemy, which time is β time of β preaching in the lords secdō cōming, to wit the lesser time: β greater time being β papacy of β sixt age, whē β Pope set vp his decretal: & mozeouer β greater time beyng whē β Pope of Rome begā to reuolt frō Christ & by β name of Pope would be head of Bishops & churches: & whē Antipas β Martir came against β maners, life & doctrine of β Pope, & so there shalbe also thze times signified in β nūber. 666. Or also because β same tiranny & vngodlines of times past doth rū vnto Antichrist, discovered β greater nūber 666. shall bring β Sodomites & other which came afterward vnto β same discovered Antichrist, who withode β worship of god & goodly men, β lesser nūber 60. shall bring β Popish worke either frō Cōstantine or frō β sixt age vnto β Antichrist lasting to β end of β sixt age, β least nūber 6. being β time frō Leo β tēth vnto Paule β fourth β 6. frō Leo. For as ther wer 6. ages accordig to β diuissō of Moises frō Abrahā vnto β end of Antichrist, which was ther to cease & not to enter into β seuēth age: Likewise ther ar 6. other wise set by Iohn frō β Apostles vnto β end of β 6. Likewise 6. shorter

times in the end of the sixt age: So also this number semeth to be counted that Antichrist the Pope should be chiefest among all the children of pride, as we may see cap. 4. Job. that in hym should be ended the worke of Cain, as we may cap. 4. Gen. that the succession of the Papacy should have an end, & that whē the sixt age is past, the Church should be restozed. And forasmuch as the worke of Antichrist was thus to be known, it ought also to be known severally in a certain man, & certain men as we have sene in Paule the fourth, & in those which came after hym & were one with him: & whom the new Prophets, who were al the sixt age after a certain sort termed the talle. For because it is said: He which hath wit in which word is signified the order of Prophecy as we se in the proverbs of Salomon. So me semeth I ought to interpretē h nūber 666. that as by the number of seven taken after thre maners, as we se in the argument of h booke, & in the whole booke the worke of the Church was deuied, & in the sixt the worke of the world of tyranny & Antichrist, So was it meete h the Pope should be signified to haue ben Antichrist, & especially because he is set forth vnto in the Dragon & the old Serpent drawing into his body first all men from Adam, after ward from Siluester, who obeyed not G D, and persecuted the Seruauntes of God.

The

of the Church
in the sixt age
the worke of the
Church was deuied
the worke of the
world of tyranny
& Antichrist
So was it meete
h the Pope should
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and persecuted the
Seruauntes of God.

THE ARGUMENT VPON
the 14. Chapter.



THE ENTRING OF
the sixte age preparation is made a-
gainst Antichryst, and the Lordes se-
cond comming is declared, who shall
iudge the Papacye and renewe the
Church and the World. Wherefore
messengers shall bee sent all the sixte
age to preach a renewing. At length
in the ende of the sixte Age Chryst is
come as Iudge through the renewed preaching of the Gospell
to iudge the Papacy.

*I looked and beholde a Lambe stoode vpon the mount
Sion.*

When the Lordes second comming is sayde by the Abbot
Ioachim, and many other to be in the sixte Age, it is after the
manner of Prophecy so sayd to be as if the Lord were present
and in doing. And as the Pope is seene in the Image of a beaste
with seven heads and ten Hornes, that is: Satan in the Pope
in Kynges and other to ouerthrow the preaching of the Gos-
pell, and the Kingdome of Chryst that it may not be buylded.
So Chryst seemeth to stand vpon the Mount Syon, that is: in
his Kingdome, in his Preachers, Captaines, and all that be-
lieue in hym, that the Church may be buylded and the King-
dome of Israel established. Which if it came not to passe in the
beginning of the sixte age: yet was it promysed by God the Fa-
ther and Iesus Chryst both here and in the Prophets, and that
which God hath spoken is as if it were don. Here then Chryste
is sayd to come to renue the Church and the state of the Chri-
stian people, & to do that which is here spoken.

And with him a hundred forty foure &c.
Of these I haue spoken cap. 7. and they are those amonge the
Hm 3. Christians

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Christians which beleued the preaching. Amonge whom there are seuerall kindreds.

Having his name.

They which haue professed þ name of Christ, and the name of God the Father do reioyce onely in the Bloud of Christ, & in Gods mercy & preach these thyngs as wel as the Papysts brag of theyr Pope, and sweare to the Lord as the Papystes doe to Melchom. This contention began in the time of the Abbot Ioa chim, and the Albigerians: and continued vnto this time in the which they which are of Christ, and they which are of Antychrist fight together.

And I heard a voice from Heauen.

In all places where the Church of Christ is, and of them that professe saluation to be in the Lambe.

As it were the voice of many waters.

With one voyce all they whych are of all CHRISChys Churches.

And as it were the Voyce of a greate Thunder.

Do speake the Gosple which is heard ouer al the worlde, & whych maketh Kyngdomes & people. In this so great a multitude both voyces & thunder set befoze thy eyes the multitude of the Gospellers in all places: the voyces which ar heard concerning the preaching & the strife & contention which hath ben in the word & the sword and thou shalt perceiue what Iohn beere meaneth. [And I heard a voice of Harpers.]

They speake also of opened Prophecy: of the things which are in Moyses, which are in þ Prophets: & which are in the Gosple: & ther is heard an harmony of al the holy scriptures & of al thyngs which God created, spake, made: promised & perfourmed þ same being gret & wondrous. [And they sing as it were a new song. The things which shall bee opened in Christ his church shalbe new to many though established among the christians, and in al the worlde. They shal sing the newe or strange thyngs that Christ hath wrought in restoring the Church, & þ kingdome of God, besides many thyngs of old, which we heare & read befoze. Before the seate & before the foure beastes and the

the elders. In cap 4. the 4. beastes & 24. Elders speake & singe before the throne or seat: Here 44000. sing before the throne & before God: they singe before the 4. beastes & Elders: because all shall know the Lord from the least to the most, & there shall be one agreement of al. And the people shall embrace & which the preachers and the ministers of the word, of the Law, of the Gospyle & Prophecy haue preached and vitered, & shall agree to those things which the Councell shall ordaine, & shall profess & singe the same which sense the words following do declare.

And no man could learne the songe saue those 14. 4000. which were redeemed &c.

Heere is signified the vocation or calling, and the renewing of them that are predestinate, whom God hath taught, endowed with his spyrte, and so moued that through a certaine feelinge of the minde and vnderstanding they were able moste sweetely to singe that which by the holy Ghost they had truly learned.

Those are they which were not defyled with women. Those defiled not them selues with Popish preachers in beleeuing them, & their Pope, and that woman are taken for preachers. It is spoken elsewhere, and in the Psalmes.

Defiled wy. h. women, is with worldly pleasure & fleshly lustes.

For they are Virgins.

After that they are betrothed to one man, they cleaue to no other man after ward, they suffer not themselves to be corrupted by Papistes: they reuolt not from Chyist & the Gospyle and after they haue knowne the truthe, they forsake it not, those are they which continue to the ende: they are the true wise virgins; and are they that sweare to the LORD alone and not to Melchom.

Spirituall Virginitie is christian constancy to the truth.

Those follow the Lambe wheresoeuer he goeth.

Wheresoeuer the Gospyle is, thither they goe, althoughe the daungers bee greate, althoughe the troubles bee greate: yet they quayle not, where the Church and kingdome of Chyist is, ther they are, ther they mete together with those which follow Chyist. *Those were redeemed of the men that were the first frutes to God and the Lambe.*

Euen as in the first preaching of the Gospyle & beleeuers were chosen

chosen

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chosen as first frutes to God and Chyſt in his Church. So now alſo this 144000. ſealed were choſen from among al the Chyſtians to be as it were the ſeede plot of the 12. Tribes of Iſraell, with whome Gods Church and Kingdome ſhould bee filled by ouer all the worlde.

And in their mouth there was found no guile.
They truly ſpake the word of God, they did not peruert it: they deſtroyed not theſe brethren by guile and counterfaiſte peace, & toke not parte wth bloudy Pappſtes, nor wth the followers of the Pappſtes.

For they are wythout blemyshe before the Throane of GOD.

They heartes being purified by ſaythe, and their Synnes waſhed in the bloud of Chyſt, which alwaies they alwaies profeſſed and made ſhew thereof. Neyther did they as many other do, they forſware not that which was againſt Chyſt, while he commeth to vs the ſecond time in Synrite.

And I ſaw an other Angell ſleeping.

That which hath ben ſpoken hitherto ſeemeth to concerne the Lords ſeconde comming in Synrite, and them alſo whych embraced the Lord comming to vs the ſecond time which as it was to come to paſſe: So was it tolde euen as if it were done. And in this Angell ſleeping through the middes of heauen ſeemeth to be ſignified the preachyng, touching the Lords comyng and his looking for, ſoetolde in the tyme of Abbot Ioachim, & a little before, and after by very many as the wrytings of that Abbot, and others doe teſtifie, which ſoetellyng was reported through all the Chyſtian people, wherein was containe the euerlaſting Goſple to be opened vnto all Nations in þ worlde as well as to the Inhabitauntes of Europe: theſe containe the wrytinges of thoſe preachers, if they be wel weighed, in which are gathered the promys made to the Fathers, and wryten in the Prophetes.

Feare yee GOD.

Forasmuch as that Euerlaſtyng Goſple is now to bee preached to all Nations after whych all in the whole Worlde are to bee

to bee iudged God before giueeth warning, that all should repent; feare him, giue him the glory, acknowledge him alone to bee God, and obey him.

And an other Angell followed. There were other euer after which tolde þ same, and dytwe all men to a newnesse of lyfe as euery man may perceaue by the Booke of Theleophorus. There are extant very many Bookes of simple men, and not eloquent, which haue put in wytyng the very thinges which we haue seene come to passe among whom I haue seen one Frear Robert, by whom at length it shall appeare that visions doe not cease, and þ Prophecy is not yet come to an ende. There were besides Prophetes many Gospellers also, which tolde of the fall of the Babilonian Church of Rome: and repproued wickednesse, Erroures, and Heresies: as Iohn Hus, and Hierome of Prage.

And the third Angell followed. That witnesse bearing may be in the mouth of thre: and that it may be witnessed by the Father, the Sonne, and the holy Ghost. In this third Angell I thynke is signified the preaching of Hierome Sauonarola: and to be termed the third, not onely by reason of two that went before him; but also for the charge or offyce of Elias which hee bare, as wee may see Cap. 4. Malach. & Cap. 40. Isay. Because þ after þ first Elias surnamed Thelbites, after þ second which was Iohn Baptist, he the third followeth beinge repporter of the Lordes seconde comminge, and of the thirde state of the Worlde.

If any worship the Beast, and his Image, & receaue, &c.

This is expounded before, but in fewe words I say mozeouer that by the Beast is vnderstoode the Pope, and those that are made one body with him, shewing themselves Gods to be worshipped of seely poore soules, by the Image whatsoeuer is signified in that description of the Beast with seuen heades, ten hoynes, ten crownes, by the marke as we vnderstand other thinges; but especially the othe which is made to the Pope, & Church of Rome, as I sayd before.

Shall Drinke. Understand this, and expound this pee Papists, & marke pee Romyshe Clarkes, what Sauonarola prea-

Am,

ched vn-

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ched buto you, whom yee burned : marke yee Chyistian Pri-
 ces, and People what I O H N doth geue you here to drynke.
 Marke the Cap. 25. Ierem. Though yee refuse to drynke, yet
 in drynking shall yee dryncke.

Here is the patience of the Sayntes. That they
 should abide troubles, and blowes, while they are at variance
 for the worshippinge of the Pope, for the embracinge of Po-
 ppysh worshipping, swearing to þ Pope, & the Romish Church
 and about standinge to those thyngs, whych they haue sworne
 in Baptisme, take Chyriste for theyr Sauour, keepe his com-
 maundementes ; and sticke to the Fayth of Chyriste, and his
 Gosple.

And I heard a voyce from Heauen sayinge, wryte :
 They which were in this conflict agaynst the Papacy before,
 and at this tyme, and are deade, seemed castawayes to the co-
 mon sorte : but it shall fall out contrary, as it is here signified:
 theyr rewardes are certayne, and sure with God, and theyr life
 blessed in the worlde to come.

And I looked and behold a white Clowde.
 A newe Vision is brought forth, wherein is signified that the
 Lord is present in his seconde comminge, after that hee hath
 sent many of his seruants, and Prophets, which were not re-
 ceaued, and hearde, but slayne : as Chyriste hath declared Cap.
 24. Math. Where hee bringeth forth a Parable of þ Apyne-
 arde : for there he speaketh as well of the second comminge as
 of the first. The whyte is here those 144000. that are sealed,
 and the great company of þ belieners, ouer whom sitteth Je-
 sus Chyriste þ Son of man which cometh in spirite. In Moyses
 and in the Booke of Iosua wee see, when þ Clowde appeared
 ouer the Arcke that it was a token þ the Lord was present to
 his People to fight agaynst his Enemies : and þ they were to
 fight, which when the People did they had the vypper hand of
 their Enemyes : but when they fought trusting to their owne
 counsaile, and strength, they had the ouerthrowe, and were
 slayne : the matter is meete to bee knowne. When then þ ser-
 uants of Iesus Chyriste were not able to call backe þ naugh-
 ty Labourers, to trym the Lordes Apynearde : and to peeble
 him the

him the fruite, beholde the Lord is come to take the hyncpard into his handes, and to punish the naughty labourers. Those Seruantes of Chyfft which I sayd were signified by the Angels, foughte before with the wooorde vnto Luthers time and the Clerkes and lay Folkes coud not obey: Beholde Chyffe preacheth in LVTHER and others, and dialleth together an infinite number into one Church of the beleeuers and getteth the Gospellers the victorie of the word agayn the Papacy and that the Lords second comming and his presence is shewed in the white Cloude thou mayst learne out of the cap. 19. Esay where the same presence of Chyfft is signified in a light cloude while the rod of iron is occupied. And as Chyfft in that Chapter shalbe knowne to haue made warre in Fraunce & elsewhere: So here it shall appeere in the white cloude that Chyfft in his ministers preached the Gospile.

Hauiuge on his head a golden crowne and in his hand a sharp Sicle. Here is signified the crowne & victorie of Chyfft who is king of the world and shall recouer his kingdome & punish the vnbelievers and them that receiue him not.

And another Angell came out of the temple crying with a loude voice. By this other Angell seemeth to be signified a newe worke, to wete, of the Rod of Iron: that by y sonne of man may be signified the preaching of Chyffe, which hath repeated y saluation is giuen to him y belieueth y Gospile, and tolde of the condemnation, and death that shalbe now by the Sytle: Here in this Angell is shewed the second worke to bee by the Sytle aforesayd, and by the Rod of Iron, as whē the great cry was in the French troubles, in the generall murders, and shalbe in the great trouble, and grievous conflicts of Armies. Wherefore in this Angell, and in the other two which followe me seemeth those thinges are rehearsed which were spoken of before in the three Woes. The Angell is sayd to cry alowde out of y Temple, because these mischiefs were declared in the Gospile, threatninge them to the vnbelievers. Wherefore after the preaching of 40. yeares y Chyffe which late vpon the Cloude sent the Sytle: and then was the time of the Iron Rod at hande.

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And hee that sate on the Cloude thrust his Sicle on the Earth. The former worke after the maner of Prophecy is rehearsed that it may be shewed that, that is brought to passe which was foretolde.

And an other Angell came out of the Temple which is in Heauen, hauing also a sharp Sicle. There is sett

downe a threefolde deuision of Angels, that h first should come out of the Temple, the seconde out of the Temple which is in Heauen, and the thyrd out from h Alter. He that cometh out of the temple seemeth vnto mee to signify the warres made in France, which I sayd were signified by the fiftie Seale, and fiftie Trumpet: that by the temple may be vnderstoode the warre made by the Protestant Princes, and by theyr counsaile. He which came out of the Temple which is in Heauen seemeth to signifie the warre made by the Princes but by the aduise of other which are not Princes but wyse amonge the people, and this is the warre which is signified in the first Seale, and fiftie trumpet that the vsurier shall murders, and battayles from the French murder of the yeare 1572. vnto the murder of h Calley may be declared, he which cometh out from the Alter seemeth to signifie the warres made according to their warninge which are mynisters of the worde, and out of Gods word haue shewed the counsaile, and will of God touching those things h were to be done agaynst h Papacy. Therefore when it is sayd: The time is come to reape for the haruest of h Earth is rype: the first French warres made by h Counsaile of h Princes are signified, when h time was come to deale wryth h Iron Rod, & that h Iudgment should begin; but when h earth is sayd to be reaped there are shewed h new murders h shall be in the hurty burysh wherein h earth shall be founde to bee reaped: and many taken away some by the first, and some by the second death.

And an other Angell came out from the Alter.

When the great trouble is come the Mynisters shall vnderstande the worde of Prophecy, and shall warne the Princes of the Protestants, and the Believers to contynue to make full warre agaynst the Pappys, and that it is the counsaile & will of G O D so to doe.

VVhich

Which haue power ouer ſier. To whom God ſhall geue authoritie to declare his iudgment, and to tell how the warres ſhould be made afterwarde.

And cryed with a lowde voyce to him that had the ſharp ſicle. Hany and wythout number ſhall crye oute to haue Chriſte his enemyes deſtroyed: wythdrawinge the Chyſtian from Baptiſme.

Gather the Cluſters of the vineyard of the Earth, for the Grapes be ripe. It is tyme that the iudgment began at Gods houſe doe goe forwarde agaynſt Synners, and the bngodly. The Harueſt of the Goſpellers is ended, let the Pa- piſts and other begin to be cut downe.

And caſt them into the great wyne Preſſe of Gods wrath. Here is playnely ſignified Gods great iudgment.

And Bloude came out of the wyne Preſſe, vnto the horſe Brydles. As there was a deluge of great floud of water: So ſhall there be a deluge of Bloud: if not at one time euery where, it ſhalbe ſeuerally in ſundry places.

By the ſpace of a thouſande and ſixe hundred furlonges.

*There is ſet downe a certaine number, and meaſure of places. But whyles the proceedinge is to 1600. * let all men con-*

ſider the ſtate of Lyfe ledde hitherto, is not to be held, they that ſhall comytowe to keepe it, ſhall lyght vppon the ſame.

(:)

** This may ſignifie the vniuerſall ſtate of Chriſtendom, to run together by a diuiſion the one ſide for the Pope, the other for Chriſt betwixt whom ſhall flow a bloody floud, not yet come to paſſe,*

Nn3.

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THE ARGUMENT VP.

on the 15. Chapter.

(*)



In the 12. Cap. there was made a rehearfall, and a returne to the beginninge of the Popishe state: so heere is made a rehearfall, and returne to the beginninge of the Preachinge of the Gospyle: and the Iudgmente is declared to bee passed agaynst þe Papacy by the sight of the Crosse, and afterward by the blowes of the Sworde, þe Gospellers th rough Chryste gettinge the victorie of the Papists.

And I sawe an other signe in Heauen great, and marueylous.

Great was the signe that was seene in þe Church, when Antichryste entred into her: a great signe also we sawe now in þe same Church whiles þe sight of the worde and the sworde was agaynst the same Antichryste, fightinge agaynst the preaching of þe Gospyle: and it is, & shalbe a great maruayle, that the poore Gospellers with the worde and the Sworde shoulde at length ouercome so great a power of the Papists.

Seuen Angells hauinge the. seuen last Plagues.

When the Romyshe after the spynginge vp of Antichryste revolted from Chryste, Chryst sent Plagues vpon þe Church, and vpon the Chrystians that became Papists. He sent the Gothes, and Atila, whych spoyled Rome, and Italy, destroyed Aquilegia, Concordia, and many other Cyties: afterwarde there were many battayles, and ostentia:es Fampne, & Pestilence euen to these daies. Moreover many by Gods word haue assailed the Papacy, & Romish Church, vnto the burning, the burninge of Sauonarola. At length came Chryste in his second comminge who punisheth them extremely that resist him. But that it may appere that the Pope, and bloudy Papists haue ry-

haue ryfen agaynst Chyyst who is come in spyrte, and to haue ryfen agaynst the holy Ghoste, there are sayd to bee sent seuen Aungels, to lay the 7. last Plagues vpon the Papacy, by the which hee beinge condemned, and punished by Gods Iudgement is to come to confusion.

And I sawe as it were a Glassy Sea. We haue seene euery where after Luther had reuiued the true Preaching of the Gosple an innumerable multitude of Belieuers among Christians, which Belieuers are signified by the sea: for many waters are many people as it shall be sayd hereafter: and by the glassy sea because they so ioygned together that many became one, or because they were forged in one fayth to suffer afflictions, and death for the mayntenance of the Gosples truth. Whereupon it is added: Mingled with fier. Which with one consent haue in one faith suffered fire for the mayntenance of the Gosple.

And them that had gotten the victorie of the Beaste.

We sawe the ende of the Gospellers warre against Papists, that they shall carry away the victorie agaynst them: because they worshipped not the Beaste, acknowledged not the Pope to be the highest Bysshoppe, not God, not the Aycar of Chyyst, not to bypnyng soules out of Purgatory, and the lyke: sware not to the Pope, and the Romyshe Church: admitted not the worshippinge of any Pope, and followed not their proceedinges.

Standinge at the Glassey Sea. When the Gospellers stood ioygned together in the purity of Gods Worde, and in bypnyngnesse of life, Arpuinge that they would not bee vnder the Pope, but vnder Chyyst they escaped the hands of the Papists.

Hauiuge the Harpes of God. Touchinge the Harpe I haue spoken in the Psalmes. Here it is signified that the Gospellers had the vpper hande, when they gaue eare to Prophecy: and knewe the states of tymes, & what in his tyme in Prophecy the Lord commaunded them, and holy Israll spake vnto them by the holy Ghoste.

And the Songe of Moyses the Seruaunte of God.

Here it is also signified that hee knewe in Moyses the thyngs whych

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which he spake of our times, who wrote that he speaketh vnto them which were present, and vnto them which were not then present: and what mischiefs should happen to Gods people in the latter dayes: that those battayles, that those victories which had then chaunced to Gods people, we should knowe þ Gods sonne would bringe to passe in vs, and should singe the same songe: which was writen because it should be sung of vs.

And the songe of the Lambe. As Moyses was known to be Gods Synister: so we knowe that Chyeste is causer of the victorie, or if that Lamb hath now deliuered vs which did deliuer the Iewes embrewed in the bloude of the Lambe. He that was then vnto them the God of Moses, is now the same vnto vs: as it shall also appeare in the Gospell.

Great and maruailous. When they shall remember from Moyse, and from the dayes before Moyse, and after Moyse the workes of the Lord in all ages, and tymes euen vnto this last deliuerance from Antichreste, they shall singe him to be almighty, by the greatnes, and manyfoldnes of those thynges whych hee hath done for vs: righteous, by his iudgements past: true, by his promyses: Lord & King of þ saynts, or holy ones; but not the Pope or any other.

Who will not feare thee O Lord? Only Almighty, and Lord of the World, and very Chyeste shall be preached, as it was sayd of the Pope: Who is lyke vnto the Beast, & who shall be able to fight with her? so nowe the Papists shall be dyuen to say: who will not feare the O Lord?

For all Nations shall Magnifie thy Name.

As all Chyistians, and the very Papists whych shall sur-
uue, shall be dyuen to acknowledge Chyeste: to giue him þ
praise, and glory: to acknowledge, and confesse him onely to
be holy and true, & not the Pope. Likewise also all Nations
when they knowe by þ preaching (which shall also be brought
vnto them) that our Israell hath spoken in all Prophecy, and
performed þ he hath spoken, they shall also belieue, and receaue
Chyeste, and openly confesse him: they shall preach his Name,
and that Gods Sonne is the onely Saviour of the World.

And af-

And after this I looked, & beheld the temple of the tabernacle of witness was open in heauen.

He going about more plainly to expounde the thinges to come to passe in the Lords second coming, saith, that hee saith the temple of the tabernacle of witness open, and the thinges which are in the holy scriptures touching the Lords temple & Iesus Christ registered in them, who that erect the tabernacle the state Ecclesiasticall and politicke, wherein he shall raygne with the Father: that is, that Prophecy shalbe opened in the Lords second coming, when Christ beginneth by the reuerend preaching of the Gospell to assaile the Papacie, and howe it is done hee sheweth saying.

And there came forth seven Angels hauing seven plagues.

Hee first propoundeth that hee will declare in the Chapter following, as God hath very often geuen warning of the punishments which he would send. There are seven Angels mentioned to signifie that the worke of the preaching is directed by the holy Ghost. They haue seven plagues, as they which make repute of the euerglasting Gospell, & of the punishments wherby they shall suffer, & of the curse also which not onely they but the Elders in times past had when they obeyed not God and beleueed not his Euerglasting Gospell.

Our of the Temple.

Christ shall sende preachers to cry oure. Hee that belueth not shal be condemned.

Clothed in pure and bright linnen.

Because Christ cometh sitting on a white Cloude. So are those sayd on whome he sitteth, to be clothed in cleane & whyle linnen, which are blanchet in the bloud of Christ, and preach the same iustification of faith and sanctification, as wee haue seene it come to passe, and that the iustification by faith is first before the iron rod doth walke.

And hauing their breſtes girt with golden Girdels.

Which had the doctrine of the Gospell, and Apostles, and preached the thinges that concern Gods word in the holy scriptures. And heere may be vnderſtoode those thinges that were spoken

chap. touching the yoke of Christ: according to those things
there spoken the preaching should be framed. And one of the
Beastes, The **Phials** are said to be geuen by one of the four
beasts because (as I thinke) the preaching of the euertallinge
Gospie pronounceth iudgement against the unbelieuers: the
iudgement is declared in Prophecy & cometh to passe in the
euents of Prophecy when it is opened. Whereupon the pre-
aching of the word of Prophecy which is uttered in the 7. Ages
to Gods people ought now to come out from the preaching of **h**
Gospie. And therefore the iudgement that was pronounced a-
gainst the Trausgressours of Gods law against unbelieuers,
sinners, and wicked persons in the promises, in the law, in the
Propheys, in the Gospie and Apostles, in the reuelation, in the
Doctours & new Propheys is applyed to the 7. shorter times
in **h** which it is both pronounced & cometh to passe, and these
things are signified by 7. Angels & the 7. phials or cups: that
by the Angels is signified **h** preaching & pronouncing of iudge-
ment, by the phials or cups, pain & punishment whereof it shal
be said in the Chapter following. And the temple was full of
the Smoke. When the iudgement was pronounced & the seuen
plagues were sent there arose a smoke from the Gospellers **h**
were barked & brought into diuers afflictions: from the hurly
hurles of the warre, from the pynnes of the darcke fate, and
time of the iudgement which dimmele cometh out of Gods
house & lighteth vpon sinners & wicked persons, and as longe
as this Iudgement lasteth. None could go into the tem-
ple. Aboute the true Church, & the true worshippage of
God. There hath ben great controuersie, that **h** common church
could not be builded until the iudgement of the seuen phials
of Cups were ended.

The

THE ARGUMENT OF THE

the 10. Chapter.



Here are reckoned by the 7. plagues which
the which the Popish Church is stricken.
And I hear a great voice saying
This great voice was in the holy Scrip-
tures, and jointly in times paste founded
out by the seruants of Christ & the pro-
phets that the iudgement should now be
on Christ should iudge the Pope & his train. But how grieue
the contention of it when was with the Papacie all people
haue heard.
Saying to the seven Angells: See your wayes and
poure out the seven Cups.

The number of seven is also added here because the Pope
doth attribute the things unto himselfe which belongeth to the
holy Ghost. But the seven Cupps shall not hold up his head.
He shall come to destruction as we shall see in the next chapter
following. For the 7. Popes are set downe to come against the
preaching of Christ & the worke of the holý Ghost. As the
seuen, Adrian, Clement, Paule the thirde, Julius, Paul the 2.
and Pius the fourth. The violence and worke of Antichrist
was most of all seene in Paule the fourth. There was neuer more
cruelly and outrage in any before. That which before was cru-
elly, wickedly, & beastly done by other during the time hee was
cardinal & Pope, he maruailously increased in his iniquities &
nothing mightier to be added to his beastly cruelty. That
which other did after him came frõ his forge. Sixe raging Pius
the fift followed & which he had cruelly & madly practised vn-
der Paulus both Pope & Cardinall; & ther was nothing added
by others which was not appointed and begun by Paule the 4.
Afterward after & Pope in the time of Pius the 4. was in the
second council of Trent declared to bee Antichrist, the Pope
ought now no longer he thought of the Pappies and Romish
Church to bee of the Church of Christ, or to sit in the Tem-
ple. Wherefore they which came after hym coulde not bee

numbered any more amonge Popes. Furthermore he whych
 commeth against the holy Ghost cannot though he would come
 to the number of seuen; but standeth and falleth in the sixt, wher
 upon in the sixt Antichrist must needs haue appeared, as also
 in the end of the sixte age the state of the worlde, of the wicked &
 of Tyrants shall end and cease. Hereupon I gather 2. things.
 First why in Paule the fourth Antichrist was to bee knowne
 which the common people knew also by reason of his beastly
 cruelty. Whereupon at his death there came a wytyng from
 Pasquill wherein oute of the name of Paulus quartus Caraffa
 was set the number of 666. Wherouer wher he is not called
 the Cup of Gods Wrath as Ier. 25. cap. because that Paule the
 fourth was called Caraffa which name amonge the Italyans
 signifieth a biall or cup. But as here Caraffa was full of Anti-
 christian poyson wherewith he slew good and godly men: So
 other which likewise slewe Godly men before. And Pius the
 fourth before he was pronounced Antichrist amonge Bishops
 in the Council come into the body of Antichrist pouring out
 his poyson upon the Gospellers. Then because Antichrist dea-
 leth thus, Christ dealeth against him and poureth out his Vi-
 als vpon the Papacy, that: that may be done to him whych bee
 doth to Christ, that his Babilon may be spoiled as he spoileth
 Christ his Christ. And thus much of the vials & the 7. Popes,
 wherby that which shall be spoken in this Chapter, and in the
 sequent Chapter shall be made more manifest.

And the first Angell went.
 When in the tyme of Leo the tenth the Popish authoritie grew
 to decay, many reuolced from the Papacy which is signified by
 theyr plagues that had the marke of the beast and worshipped
 her because they are much decayed.

And the second Angell.
 When in the tyme of Adrian the Anabaptistes sprang vp, from
 whom came other Heresies, an innumerable sort besides left þ
 Pope. There came the first death when at once there followed
 warres and vniuersal murders of men which also shal be death
 amonge the whole Christians shall follow touching those that

have
 and not followe myghte shall be destroyed.

haue not beliened the truth, and geuen the glory to God.

And the thyrde Angell.

When vnder Pope Clement the People reuolced a freshe from the Papacy: there grew Controuersies about Religion: the Masse was pulled downe in many places, it came to passe that the Fountaynes, and Ryuers of ryches which were wonte to ouerslowe the Papacy, were by the Churchmen conuerted to mayntayne stryffe, and Warre.

And I heard the Angell of Waters say,

All the Gospellers stickinge to that whych they sware to Chyfte Baptysme, whych shall acknowledge the selfe same Sonne of G O D, in whom the auncient Fathers put theyr trust, and who suffered for vs, and who iudgeth the Papacy, and the Worlde, who giueth Realmes and Ryches, who taketh away the same, who giueth euerlastinge Lyfe, and depyeth thereof whom hee lyteth, shall allowe the Iudgment of G O D, and Chyfte I E S V S: And shall praye him who hath performed that hee hath promysed: and hath taken Vengeance of them that haue slayne the Sayntes.

And I hearde an other out of the Sanctuary say,

There shall be Ministers of the Worde, whych shall shewe Chyfte his Iudgment in the holy Scryptures.

And the fourth Angell.

When vnder PAVLE the thyrde the Kyng of ENGLAND myghty stode the Papacy, the Pope was called to the counsell. The ANGVSTANYM INTERIM as it is termed was receaued, & there was a greate destruction in the Popes Kyngdome, that it seemed to bee fallinge downe. Whereupon the Pope and his Pryllers were in a great rage, that whyles the Counsaile was helde they made Warre agaynst the Protestantes: The Pope Layde and Heade of the Counsell deceaued Chyft his People: and murdered the VALDENSES in PROVINCE. This did they, and gaue no honoure to Chyfte.

And the ffyre Angell.

When vnder IVLIVS the thyrde an assembly was made
Do 3 at AN-

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at Angusta, and that there were that then and afterward desired that the Countsaile myght begyn agayne. The Pope was subiecte to the Countsaile, and was not Lorde: the Deupnes were not denyed they? Cloyses: The Councell was free. And the lyke, they were madder then euer they were, & dyd not any thinge as they ought to the amendment of their folly.

And the sixte Aungell.

Paule the fourth whom cap. 13. and Here I termed very Antichrist himselfe, in whome are the other and the cruelty of the that were before, and of them that come after, while the Aungell poureth out the first Cuppe, hee dealeth extremely against the Gospell, and other also after him do the like. That they spoiled and subdued the country by Euphrates. Whereover they summoned the kings from the sonne rising, and other countries to the battaile of that greate Day of the Almighty GOD. And here is signified that greate Day at the Gate wherby Iocell calleth Iosaphat. Which Daye shall bee as a Trefe. Therefore I warne let euery man bee ready. Of this first vial I will say no more. They wherby shall bee ready shall see the falling oute of Thynges: wherby shall bee the Interpreter of this Place. Truly this will I not ouerpasse, but that I will say some what of the three Syppites. goinge out of the mouth of the Dragon, of the Beaste and the false Prophet. By the Dragon I vnderstand Pynces ioyned together with the Pope and wherby at creating the Popes haue they Embassadors, and Ministers by whome they worke that such should be created: Popes as they would. The Pope is the Beast which dealeth not by any Law or Justice: But by his wyll at his owne proper Portion, and wherby createth Cardinals. And here is vnderstande Pope Paulus the fourth, the first from Leo, wherby Paulus the fourth created Pope the Cardinall of Alexandria, the wherby was frere Michael de Bosco, beinge the first nucleane Syppite, certayne Pynces causinge it, and the Inquisition also vnder wherby are comprehended false prophets. And because duringe the Popedom of Pius the fourth the Pope was declared in the Councell to bee Anathemist as

It will lay in another Chapter, they which canie after Pius the fourth are more numbered amonge the seuen Beastes, because amonge the Poppyls, there are no Popes but Antichrists. And they are here called uncleane Spittes, as though they were for Rayne: So they crookinge in Bloude do entice all men to that uncleane wpythout any Ornament of science and vertue that a man should haue as it were filthy and venomous Cobers.

Arma- Geddon.

Armageddon and the death of the Iudgement of the Vale Isaphat whereof Joel maketh mention and the darcke Moone wher of Isay speaketh cap. 13. seemeth to be all one.

And the seventh Aungell.

The iudgement of the iron rod began under Pius the fourth whych was to be ouer all Chyristendome, Fraunce being firste at discention, and by the Eares. And then was the Pope ouer-looked to be Antichrist. Ther followed afterward other troubles, and that shall be the greatest of all that euer wer, whych the iudgement of the Vale shall follow.

And there came a loude voice out of the temple of Heauen from the Threne, Sayinge: It is done.

This seemeth to bee the signification when these thynges shall come to passe. They shall be foretolde the Chyistians by them that are of the true church, and which haue the true meaning of the Scriptures, which shall say: It is done: These thynges which come to passe were foretolde in the Prophetes and in other Polye Scryptures whych contayne the Thynges whych concerne CHRISTES Kyngedome in hys seconde comynge as it was sayde in the eleuenth Chapter y at the Voyce of the seventh Aungell the Temple was opened and the Arcke of the Testamente scene: where moreouer there were sayde to bee Lychtenpuges, Thunders, and Hayle. And the words it is done whych is here spoken of, are there expounded in the 15. verse.

And there were Noyses &c. When all those Thynges which are spoken of in this Chapter, and before come to passe, there

there shall rise such a greate hurly burly, murder, dashing of
armies together, clashing of weapons, destruction of men, o-
uerthrowing of buildings, spoyling of Countreies, that the like
(as both Chyist and Danyell sayth) was neuer seene before.

And the great City was deuoyded into three partes.
What greate City was deuoyded into three partes, and came to
ruine, what Cityes of the Gentiles fell downe, what greate
Babilon came in remembraunce before God, the Eagle wth
three heads teacheth lib 4. Eldr. & cap. 1. of Zachary: where a
Brotherhoode of Iuda and Israell is cut a sunder, & the foolish
pastor is stricken.

And euery yle fled away, and the Mountaynes were not
founde.

And the People and the Prynce shall be iudged:

A greate hayle.

From him that hath pitched his Standard in Heauen.

shall all these Thynges

come.

THE ARGUMENT V P.

on the 17. Chapter.

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In this Cap. is declared the cause of so many myschiefs and of Chyrlt his iudgment agaynst the Popish State, because agaynst Chyrlt the Councells of Trente were assembled, and weapons elsewhere taken in hand: where also he entreateth of the Bishops, and the Roynish Church, of Popes, and Popish Prynces.

Then there came one of the seuen Angells

The cause why God sent those myschiefs vppon the Poppes State, which were spoken of in the former Cap. is shewed in those thinges which were done in the Councelles of Trente whose like were done before, al which shal be punished in their time, and y^e there may be an easier interpretation of this Cap. I will declare the summe of two Councells that were helde at Trente. In the first Councell there were learned, and vblearned Bishops, but whatsoeuer they were, the Pope would bee Lord of the Councell, and sente his Cardinals in Embassage, who shoulde dooe all thinges with theyr Becke: beside other thinges, request was made y^e there might be a decree, that the Pope was aboue his Councell: which was not graunted. Likewise that the Ordinaunces of the Fathers, and Gods woorde shoulde be receaued with lyke honour, and reuerence: neither was this graunted. The Bishoppe Superantius a Venetian: who with y^e Bishop Cauenis cryed, *Non Placet, Non Placet*, to weete: It pleaseth mee not, it pleaseth mee not; being put out of the Councell was punished by the Pope, and the Inquisition, and so by litle, and litle the learned men were put oute, the vblearned that were any where to bee hadde, were summoned to the Councell. It was there then. The number of the Bishops was Threescore or there aboutes. One of them was an excellent Deuyne, the Bishop Fanensis, some time a

Pp.

Domini.

three teeth,
by Popes
Decrees,
warre, and
murder.

Dominican : and hee with the Popes Legacy was sente into
Flaunders there were about ten learned Bishops, which were
also Bonckes, some Scotystes, and some Thomistes: and those
had monethly thei stypendes of þ Pope besides þ Reuenue
of their Bishoppicks. Many of the Deuines were learned
and godly Bonckes, these dayly disputed vppon the question,
which was to be decreed, and that learnedly, and godly: a mo-
neth after the Bishops mett together, those Bonckes spake
their opinion negligently, who knew that the decrees, which
were to bee deliuered to the Scribes to bee copied out, came
from Rome: the other vnlearned Bishops did euer reade
that which his Diuine, or Instructor had made, or discharged
themselues by this comon aunswere: *Remitto me reueren-
dissimis Legatis*: that is: I remit the matter to the right re-
uerend my Lorde his hollynesse Legates. I here ouerpasse
many thinges both to bee pityed, & laughed at. Immediately
when the Bishops came from þ Councell, there were scribes
ready which wrote þ Decrees þ were a good while a forgoing
at Rome: Were will I say no more. The learned Deuines had
no authoritie in the Councell, but the vnlearned Bishops, and
bought with Money hoode: And whiles þ Councell was hol-
den, the Pope, & the Emperour made warre agaynst them þ
should haue pleaded his cause in þ Councell, & for whose cause
the Councell was assembled. And thou *Tribus dentibus*, to wete
Trent, bytest vs *Tribus dentibus*, to wete, with three teeth
at one tyme, when thou deliuerest vs the Decrees of þ Pope
for the Decrees of þ Councell, when for Concorde þ gauest vs
Warre against the Protestantes in Germany: and when for
godlynesse thou makest a generall murder of the Valdeosians
in Prouince. Plus the fourth assembleth þ second Councell, to
appease the French tumults and that he might haue iust cause
to call backe the learned Bishops, hee commaundeth that or-
der should be taken touching Residence: which was done, and
the Decree was writen, that Residence is agreeable to Gods
Lawe. Then hee commaunded, that the Bishops should pre-
pare themselves, and goe to their residences: there were then
many learned Bishops, whom hee mynded to send away, & to
stay those

May those at the Comsayle that pleased him. Many Bishops, which knewe that, that Councell was assembled to decrease of Christians, as before: and thought not it should euer come to passe he would deale with them in earnest, toke it grievously, & were angry with the Pope: & when the Popes ministers were earnest to haue them to depart, they answered: If they were to goe to their residence, it behoued them to goe with all their Bishoplike authoritie. *With what sayd they: With the same (sayd the Bishops) that the Pope challengeth vnto him. For there was much speach about the authoritie of a Bishop, when the Pope would haue the Bishops to goe to their charge: and the authoritie of a Bishop was proued to be equall: whereupon the Bishops were earnest and sayd the Pope was nought els but the Bishop of Rome; that they were Bishops as well as he, and to haue the same authoritie: then replied the Popes sure Champions, & sayd, that the Pope was the highest Bishop: the Bishops disputed agaynst it, that Antichrist was so as it was concluded in the 12. Cap. and herewithall the mouthes of the Popes ministers were shut vp: and immediately the Councell brake vp. *It was kept close that the Pope at the Councell was reuealed to be Antichrist and they that opened it, were threatened, and in daunger of their luyes, the Princes made wise they knew it not, and I thinke many knew not of this till now. The Decrees not decreed by the Councell came abroad in the name of the Councell, which were not of the Councell. For after a decree of two touching Residence, those decrees made before hand were published before they were propounded in the Councell. And least that any man should speake, & any thing happen amisse to the Popedom by reason of those things which I sayd were passed in the Councell, there were holden private couisayles in euery Bishops Diocese in which the Pope established his decrees, & he so handled the matter that all men sware to him, & his decrees, these, & other things that elsewhere he declared more at large. This sum of matters is meete to be known and is needefull to be had in the expounding of this Cap.

*Supremaci

*The Pope reuealed to be Antichriste.

Then there came one of the seven Angells. While one of the seven Angels sheweth the whole, the Kings commit.

James Brocarde

committing fornication with her, and the beast, it is declared that the thinges which are reported in this Chapter were comprehended in the former Chapter, and are here expounded.

Come, & I will shew thee the damnation of the great Whore that sitteth vppon many waters. That this is the Church that sitteth vpon many people, and with whom Kings doe that is contrary to Christ, euery man must needes see if hee looke well about: neyther shall this be founde in any other but the Romyshe Church.

VVyth whom the Kynges of the Earth haue comitted fornication. For Kings to commit fornication with any Church, if it be to agree with her in false, and wicked worshipinge, as it came to passe at dyuerse tymes, so fell it out chiefly at the Councells of Trente, to set it forwarde, & defend it, and to constrayne other to doe the same, there shalbe no cause for mee to speake here any moze. If it be the Romish Church, that is here spoken of, let Popyshe Princes looke what they do, much might here be spoken, which I overpasse.

And he toke mee away into the desert in the spirite. The Gospellers which were in the desert: which were of the seede of the Woman that fled into the Desert kenne the very matter which the Papists went aboute to hyde: they sawe the Prophets, and amonge them Ieremy to haue spoken of this deede of the Papistes, as Iohn himselfe teacheth in his Cap. 18. And came to the knowledge of those things which they did. And I thinke Iohn being rauished in the spirite sawe that heere reporteth, which is the Image of the condemnation of the Papists, and which might haue bene shewed to some man after a sort in our tyme.

I sawe a Woman sittinge vppon a Beast of skarlet colour. I sawe the Romish Church, Bishops, and Cardinalls, which rule the Christians to haue ben dyen in the Councell to vtter to all the Christian People, that which is righteous.

Sittinge vppon a Beast. Dyabell (I say) through the Popes

Popes authoritie in the first, and second Councell of Trent, & all propounded, reasoned and concluded, amonge them by the Popes proper motion: because the Romish, is all one with þ Pope, and the Pope all one with þ Romish Church. Of Scarlet. For thou mayst knowe her by the Apparayle, and Garments shee weareth, and with her the Pope.

Full of the Names of Blasphemy. Because she boasteth that shee is Lady, and Mistresse, of other Churches, þ shee is the Church Apostolicke, and Catholicke, whereas she is their enemy, and aduersary, and teacheth, and commaundeth the contrary, whereas shee is the Romish, and Babylonian, and not the vniuersall Church, hath forsaken Chryste, and is fraught with those Blasphemers, to the which the Pope is bounde, who is called most blessed, most holy, the greatest, best, God, and Chyestes Tygar: who is able to doe thinges; who hath the fulnesse of power: who alone can open, and shut Heauen: can open Well, and Purgatory: who is Kinge ouer all Kinges of the Earth, to whose proper Motion the Lawe of God and man ought to giue place; manner, and custome, Justice, and ryght: who is to be sayd to her worshipped of all men: and whose seete are to be kyssed of Kinges, and Princes: and such other names of blasphemy which Paule in few words comprehendeth, where he sayth: Which is lifted vpe aboue euery thinge which is called God, or worshipped. Sybilla Erythrea in her Epistle to the Greekes termeth a certayne woman full of the names of blasphemy, as one that sayth þ sayth is not to her holben. Hauing seuen Heads, & ten Hornes.

This is expounded in the 17. Cap. and here it is shewep that he speaketh continually of one matter, and man, or Pope, that thou vnderstand þ Antichrist hath a great whyle in þ Church. And that in the first and second Councell all things were done by the power, and soueraynty of the Pope, & Popish Princes, and not in the Councell only, but also before euin from þ preaching of Luther, & afterwards when þ Popes did bite, & Princes did strike þ Gospellers with their hornes, lyfing vp thepp heads, and hornes agaynst þ Lord & his Chyist, as wee latow it came to passe in tymes past.

Barnard his
33. Homely
vpon the
Canticles.

And the yoman was clothed in Purple. These were Cardinals, and Princes Embassadors in that Councel the chiefest authority, and Iudgment lay in their hands: they were Lords of the Councell, not Christe; nor those in whom Christe spake: and whatsoever was done in the Councell, was that which was determined at Rome in the Consistory of the Pope, and his Cardinalls, and in the Inquisition.

And guile with Gold. With his golden Badges, in his Rynghes, & golden & guile Ornaments. Let Barnard bee heard in this place in his *Homely vpon the Canticles.*

And with a Precious Stone. Bishops, Cardinalls, and the Pope haue stones of great Chaite in their Rynghes, Hyters, & Crossiers. And with Pearles. These are most of all accustomed to be set in their Hyters as all these thinges haue beene yet vnder those in the Churchmen made Dynies vnder Babylon: and chiefly in Rome. These thinges were they set out to be seene in the Councells because they with are great King of foure Lordes of the Councell, haue authority, & haue their Dynis on in the Councell, not skillfull men & Dynistres of the Word: and in the meane season most excellent Dynies are in Conners, and are compelled to holde theyr peace.

Hauinge a golden Cup in her hand. In these Councells they mingle together the popson of Heresies, Superstitions, and vngodlynesse, which they geue all men to drinke that are in Christendome: the Cup is of Golde, but with in is Lioure of Arsenicke, or Rats bane: they shewe outwardly nothing but golden and wholsome thinges: but that which they geue thee is dregges, and deatch.

Full of the abhominacion and the uncleannesse of her fornicacion.

Of the abhominacion there was the place to speake in Daniell: by Fornication I vnderstande Idolatry whatsoeuer: by abhominacion a certayne Idolatry, & a Baalpeoricall, & Gabaonitick wickednesse spiritually comitted.

And in her forehead a name written, a Mystery, Babylon the great Mother of the Fornications, and abhominacions of the Earth.

In the Popes & Hyter thou hast this word

hast this woꝛde *Mylania* written; that thou neede not to seeke any farther for the interpretation. By Babylon is signified þ Church, which boasteth that shee is the mother, and mistresse of other Churches: and which draweth all men to Idolatry, & wickednesse: in her forehead also Babylon is sayd to be wyttē, because Babylon is vnder þ name of þ church, that is, by those woꝛkes þ thou seest in her, and by her impudency thou mayst perceauē, and knowe what shee is. Beholde also their vnderstanding a loft vpon their heads like a Paragis: which betokē the Tower of Babell, whereby they will climbe vp to heauen, bring God from Heauen, lay holde of Chryste, & crucifie him againe as an Hereticke: to forbid the worshipping of God, as the Builders of the Tower of Babell did, burning vp all the Worshippers of God: Which they doe where they may, and confounde the worshipping of God, that a man cannot knowe it. And if yet thou hast not knowne the Church of Babylon by her false worshipping, Doctryne, and lyfe, thou may finde her out at length by the Infinite slaughter of men, that shee maketh.

And I sawe a VV man druncke with the bloude of Sayntes.

Wee haue seene hitherto howe druncke shee may be with the bloud of sayntes, neyther needeth there here any interpretation. If now after that the Pope became a tyrannus, the Romish Church hath for these thousande yeares burned her reproouers: and hath alwayes encreased her cruelty, that wee may also see that Herodlike murders are committed: and that the like hath not bene seene in any other Church, who will doubt that this Church is not Babylon the mother of fornications?

And the Angell sayde to mee,

Where occasion is giuen to shewe the time when Antychriste was discouered, and condemned. That when the Pope is shewed to be Antichriste, the ROMISH CHVRCH shalbe come into condemnation with him. For in the beginning of the Chapter hee praymeth to shewe it, and then he sheweth it, when he declareth his maners, Lyfe, & woꝛkes.

But he

But because the Pope, and the Romish Church are one, & the Pope is her head, it is requisite also that in the condemnation of the Pope, there should in like sort be founde to be condemned, wherefore the beast with seven heads and ten hornes is sayd here to carry a woman.

The beast that thou sawest was, and is not. Where the time is knowne when the thinges were done that are contained in the former Cap. and in this, where it shall appeare that here, and before speech hath bene of the Church, and of Pope. For by the Beast which was, and is not, wee knowe of Pope Pius the fourth is signified Was, and is not. The Pope was according to the opinion of earthly men Papists, but now hee is not. Because (as I sayd) the Pope was discovered to be Antichriste in the firste Councell of Trente the highest Bishop was shewed to be everlasting, but the Pope is mortall. Then the mortall man that would enter into the Priesthoode of everlasting Christe which dyeth not, was shewed not to be able to doe it: And whereas the Pope will forcibly haue it to be attributed vnto him, he is founde to be Antichriste, and this was discovered in the Councell of the Papists. Therefore the Pope might seeme before to ignorant Churchmen, and Papistes to be the highest Bishoppe: but now he cannot so steme such hee is discovered to be Antichriste. Here then wee see the condemnation of the Pope, the very which belongeth to Bishops, and Papistes, which would haue him in the place of Christ, whom they haue knowne to be Antichriste: and haue compelled others to commit the same wickednesse. The cause why the holy Ghoste bled that manner of speakinge, which was, and is not, and goeth to destruction, I thinke to be this, because the Pope hath made himselfe an other Christe, hath challenged vnto him the thinges that belonge to Christe: and would come in comparison with Christe, of whom it was sayd: Which was, and which is, and which is to come.

There was doubtlesse a Pope in mens Opinion, but not in deede. Hee shall not continue neyther in deede, nor Opinion: but hee shall haue an ende, and shall come to confusion, both wayes.

And

And

And shall come vp out of the bottomles pit.

Because the beast is sayd here to ascende out of the bottomles pit: and afterwarð. Five haue fallen, and there is one, and the other is not yet come: the holy Ghoste seemeth to speake vnto in the tyme of Paule the fourth, or to rehearse the seconde Council of Trente holden vnder Paule the thyrde. That Pius the fourth may seeme to do the same that Paulus the thyrde and Paulus the fourth dyd who had ben a citraunt in the Inquisition vnder Paule the thyrde, and by doying the same Pius the fourth by the like guyle was also discouered to be Antichrist. Wherefore the former were also Antichristes, from whom he came: & when very Antichrist is discouered they also are discouered to be Antichristes, and with them Popysh Bishops and the Popysh Church. And because in those Popes the Deuill and Satan hath wrought all his feates, this Popysh Beast Pius the fourth is sayd to come out of the bottomles pit, to come from þe Popes, which came out of the bottomlesse pit, Or els that as they came out of the bottomlesse pit: so also did hee, that as Satan wrought in the, so dyd he in him: and that as he was discouered to be Antichrist: so came he out of the bottomles pit: let the selfe same chynges be vnderstoode in the former Popes, all which are called Deuils, and Satan: and to come out of the bottomles pit: Because they be agaynst all the Lawes of Nations, and of mans nature, when they presume to do agaynst sayth geuen, and to affirme that to be well done by him. In the Inquisition there is no law, no order, no reason: they do all chynges after an outrageous myll, which is the property of wyld beasts, and hereupon they haue the names of wyld beasts: But because they passe wyld Beastes in cruelty, amonge whome thou seest not one kynde to bee agaynst another, and to bee rigorous agaynst his like: and because they doe those chynges which Satan worketh and practiseth agaynst Christ and his, they are called Deuils and Satan. Likewyse because they follow Satans ordinance they will not suffer any thynge for religion: but will kyll other, and accordyng to this meaning sayd Christ to Peter, Come behind me Satã. for thou understandest not the things þat are of God.

And goeth to destruction. The Pope being shewed to be Antichrist, ceased to be Pope euen in the munde of the Papys, which knew that he was persecuted to be Antichrist. Wherefore God also is the cause that he goeth to destruction, and cometh to an end, although he be impossible to endure. And that it may bee shewen, the three Popes which followe, & the fourer, are other wise named then the other that were before them, to wit the three spirits as burlesque as Tonder, the spirits of Devils, as we haue sene in the Chapter foregoing.

And the Inhabitantes of the Earth shall wonder, The Papists shall wonder whither they shall see Popes fall to decaye the goddely to abate and at length to cease to be amonge the Christians. The Godly will not wonder. Whole Names. Euery of the Godly vnderstandeth this.

Seeing the beast which washt is not, and yet is. The Papists doe maruaile how it can come to passe, that there may be no Pope, when notwithstanding there is: when notwithstanding he hateth rite. But the Godly haue him as though he were destroyed, who is already condemned by god that he cannot be but that in short space he shall be ouerthrowne & destroyed. And heere is the Myste. The Gospellers shal be able sufficiently to vnderstande what I saye. The heads are seuen. The names are the which the woman sitteth.

As are the 7. Hills at Rome wherupon the Romish Church hath her seat. So contrary to the preaching of the Gosple, the Romish Church seemed to leane to the 7. Popes, and as I said before cap. 7. In that seuenthly number of the 7. Popes was also vnderstode the whole time of the Popes Tyranny. And now the Romish Church vsing the Authority of the ancient Fathers sitteth in the Council to condemn the Gospellers, and hee of her selfe was condemned.

They are also seuen Kinges. By those seuen Kinges I vnderstande seuen Popes which haue withstode the preaching of the Gosple from Luther vnto the

the seconde Councell of Enoze in the year 430. Adrian, Clement
Paul the third, Julius, Paul the fourth, and Pius the fowerth,
the seuen. All these resisted the preaching, it sought they co-
uerthow, they slew the preachers and beleuers, unto p. Corn-
cel when the French troubles began.

Fyne are fallen, as maye be seen in the next page.

As I said, the holy Ghost seemeth to speake vnto vs in the
time of Paul, or to repeat that time wherein he entreated the
cruelty of the Inquisition, and generall Murder of Chyrlis
Partys. And sayth, that fine are fallen, are gone, and cease to
be in the world, to wit, Leo, Adrian, Clement, Paul the third
and Julius, and Antonius. To wit, Paul the fowerth who
comming into the sixt number of the seuen beasts, directeth in
him the Antichyristian worke of the former and the latter: that
the seuen beast and the Antichyristian are to be compre-
hended in him, because Antichyrist cannot come to the perfecte
worke of the number, which maye come in comparison
with Chyrlis in the worke of holy Ghost. Therefore let Paul
the fourth alone be the last beast, and in her let the worke of An-
tychyst be limited. If it go any further, let there come con-
demnation that it may be confounded.

And another is not yet come.

Whereas another, to wit the seuen was to come into the
Popish seat before he came, he was not to be accomped Pope.

And when he cometh he must continue a short space.

When Pius the fourth the seuen beast came, Antichyst was
condempned in him being Pope, and that shortly after hee was
created Pope, and not longe after his condemnation being ex-
ecuted in whose name he dyed, repeating vnto his last word: De-
um venere: Satanum metuo. That is: I reuerence God with
loue and feare. But I dread the deuill with trembling. There
is geuen thee here sufficient sure token and argument to vnder-
stand Pius the fourth, and that I sayd before. For it is sayd.
The beast that was and is not, is euen the eight.

The beast, I spake of, was, and is not, is the 8. and is of seuen
that is, is the eight from Leo, if thou recken Marcellus: if thou
recken

recken not Marcellus, which cometh not in the number of the beasts as the other did; he shalbe the seuench beast, and so thou knowest what beast that is, which was, and is not: and also þis is in this Chapter, in the former Chapters; and in the two þ followe. And that Marcellus came not into the number of the same beasts: some sayd it came to passe, because hee came not to the sealing, as they terme it: for hee died the 21. day of his creation; as a Philition which was about him told me was poysoned, some affirmen that he began to thinke of the restoring of Chyestes Wyneyarde. And that cause seemeth manifest because he was seene to doe nothing contrary to the duty of a Bishop: and in the first Councell hee seemed to mee, and to some other no ill Nicodemus.

As a the ten hornes which thou sawest were ten kings.

As the seuen Beasts with the three vncleane spirites were ten: so popish Princes were alwayes their Hornes; sought in their defence. Whereupon by the ten Hornes wee understand all Princes, which at all times by power, & might haue maintayned the Popes tyranny: and because the Popes also brandish their blades, and make warre, they are both spirituall and temporall: theyr tyrannous force also, & their strength is signified, and so both alone by themselves, and with Princes they make warre, but especially agaynst the Gospellers.

Which haue yet receyued a Kingdome. I thinke here is signified some speciall time: as when upon the death of the French King Francis the seconde, the Guises, and many other with the Queene Mother, and Anthony Kinge of Nauarre did also intrude themselves into the gouernment of the kingdome, ioyninge all their forces together agaynst the Lord & agaynst his Chyffe. Wyth the Beast. They shall gouerne all things in fauoure of the Pope, and with the Popes Ministers. These haue one minde. These I say haue consufled together with all other Popish Princes in other countreyes besides Fraunce, and with the Pope also, & with their power, and might haue sought for the mayntenance of the Popish State. These shall fight with the Lambe. In fightinge agaynst the Gospellers, they shall fight agaynst Chyffe: they
assembled

assembled together (as I sayd) agaynst the Lord, and agaynst his Chyrche: but at length the Lambe shall ouercome them, and the Iron Rod shall crush them.

And they þ are on his side called, & chosen, & faithfull.

They which shalbe called shall ouercome with Chyrche: & not onely the called, but also the chosen. For many are called, but fewe chosen. And when they are called & chosen, they are saythfull to Chyrche, and make not themselves Chyrches.

The waters which thou sawest. That is put to, that wee may knowe the Pope, and the Romish Church to be the beast, & great Whore. For no other Prynce, no other church sitteth vpon Peoples, Nations, and Tongues, as he and the Pope doth.

And the ten Hornes which thou sawest vpon the beast.

There is shewed to be an alteration of þ Worlde, that they which did fight for the Romish Church doe tourne the same weapons agaynst her, spoyle her of all her ryches, and take away her State.

For GOD hath put in their Hearts to fulfill his will.

In the meane season God suffreth them to fight for þ Papacy, untill the things be come to passe which are wyrten in Prophecy concerning the Warre of Antichyrche agaynst Chyrche.

And the V Roman which thou sawe is the great City. Is Rome, that is, the Romish Church, which calleth herselfe the mother, and mystrisse of all Churches: wherein the Pope possesseth his Kingdome aboue the Kingdomes of other, as Pius the sixt expyelly sheweth in his forme of Vthe: where hee boasteth himselfe to be þ lord & distributer of kingdoms: who in verdee hath gone about to deppue Emperours, and Kynges of their Emprye, & Kyngdome: to create Kyngs, & Dukes.

And doe wee not yet perceaue this? How longe O Lord

wilte thou close mens Eyes, and harden their

heartes: that they see not with theyr Eyes,

nor vnderstande wth theyr

mynde?

THE ARGUMENT VPPON
the 18. Chapter.

NONE BABILON ARE
 signific many places where the Seat of
 Babilon is, and not Rome only. Where
 soeuer then Babilon shalbe ouerthrowne
 there shalbe the wailing of the Papysts,
 and the triumph of the goodly. And wher
 one Babilon shalbe spoyled, say also that
 other are spoyled. For he that hath begun to ouerthrowe, is
 God, which is not letted but that hee may go onward to ouer-
 throw that he hath determined to ouerthrow. And in this place
 remember that saying of Eldr. cap. 16. A sword is sente among
 you, and who is he that can put him backe? For the same mat-
 ter is here and there handled.

*And after these things I saw an other Angell come
 downe from heauen.*

After these things which are declared cap. 16. of the seven
 plagues, and in the last cap. of the Romish Church, there shal
 arise a great captaine that shall proclaime victorie to the Gos-
 pellers ouer the Romish Church & Popish State: there shal the
 spynges up in the Church of the Gospellers, many which shal
 shew what hath hapned to the Romish Church and Popythe
 State when it hath ben spoken of in the Prophets. Wherefore
 Iohn in this chapter alleageth the very words of the Prophets
 as we shall see: as though hee should come into the number of
 them which shal declare the same, & the Prophets which haue
 written may seeme to be present to write and speake vnto vs:
 So playne shal those things be whych they haue toulde vs.
 Hauyng great power. Then shal the ministers haue great po-
 wer in whom the Lord shal speake & do that the might of God
 and his word in them is to be seene maruailous in martiall af-
 faires, and preaching.

And the Earth receiued light by his Glory.

Iohn expoundeth himself, and sheweth what great power shall be, becauſe by preaching the Earthe which was couered wth darkenes shall receiue great light, by reason of the great lpyght that shall be opened in al the holy scriptures whych Lpyghte of the Scryptures shall come by hys Gloſſe, that is: by the vnderstandfull thinges which a hysle shall doe in destroying his Aduersaries. Then shall all Men begyne to vnderstande Prophece, and beholde the Euentes thereof. And cryed out mightely with a loude voice. The voice of the Prophets shall be heard through out the Christians, as the voice of y^e Father & others was heard. Neither shall that voice be in vain, & thereunto consent shall be giuen to the great wonder of al men: and the thinges which shall remain in subduing the Popish state shall be atchieued with great myght and force.

Great Babylon is fallen, which had subdued to her all the people of Chryſtendom. Although the time past or presente be set downe: Yet wee ought also to vnderstande the time to come after the maner of Prophecy. For in Ierem. cap. 50. it is sayde, Babylon is already taken, and yet afterward it is said. Behold I stirre vp, & make many Nations to come vp agaynst Babylon. Wherefore when it is sayd, Cecidit Babylon, to wit: Babylon is already fallen downe, wee ought not so much to vnderstand the time past or present the time to come, to wit: that after the shedding of the sixte vial, or in the powring out thereof, or whyles Babilon shall begin to burne, the victoꝝy shall be proclaimed on all sides: that after the same sort shall be ouerthrowne, vntyll shee come to Rome, and there Babylon shall wholly fall downe: & proclamation shall alwayes be made. Cecidit: Babylon to wit, Babylon is fallen. For that shall euery where come to passe which shall be told. For God hath spoken it: & with God y^e which he spake, & which he did is al one, And became a dwelling for Devils. These words are taken out of cap. 17. of Iay, & out of cap. of Soph. & out of cap. 50. of Iere. & others y^e which haue told y^e Romish church is to be pulled downe, & spoiled, & neuer to be restored, by which city y^e very church is vnderstood. Herof haue I spokē in y^e former cap. & is declared by the interpretations of the word: & are the words of Iere. cap. 51. And I heard a voice from heauen, saying: Go out of her my People.

These

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These are the wordes of Ieremy cap. 50. 8. and cap. 51. 8. 9. 45.
Here must wee marke that heauen is put for the holy scripture.

Because of her sinnes.

This also is the sentence of Ieremy, cap. 51. 9.

And so is this cap. 50.

28. Because in these Dayes Babylon is to be payd home, as it is also oftentimes sayd in the Psalmes.

I sit as a Queene and am no Vidowe.

These are the wordes of the Romish and Popysh Churches. which thought she should neuer fall from so great a kingdom. when she had cast of Chryst from her, and was no Widowe: shee had the Emperour and Kings fighting for her, with which also shee committed fornication. And the same sentence is in Ieremy cap. 50. and 51. And where he speaketh of the mountaine. verse 25. wherein Antichryst the Pope is signified.

Therefore in one day.

Chryst is stronger then Tyrants.

And they shall

The Popysh Prynces.

And they whye make Merchandys of those things which concerne Gods Worship. For when the Pope and the Romish Church shall sell spirituall thinges, and the thinges that appertayne to the worshipping of God, shee selleth also men into tirauntes, and their soules into pyelles that worship her, for by the pretious thynges are signified spirituall thinges and by liuing creatures of sundry kynds of men, and the soules of men. Whereupon hee concludeth in saying the soules of men, Woe, Woe. The goodly and fruitfull maners, palaces, & al þ thinges that are here recited were plentifull amonge the Popysh Clergie, Woe, Woe, is thysle repeated. Because euery where
and

and for ever, and altogether the Romishe Church shall be spoiled of her wealth, and Dignities. And the Papists shall be destroyed with Warre, Famine, and Pestilence.

The same Sentence is in Ieremy, Cap. 51. 48.

And a mighty Angell lifted uppe a stone.

I thinke that Prophecy shall be opened in the Church where in the Romish Church shall be knowne as Hierusalem neuer to be builded agayne. It is termed as it were a Myll Stone by reason of the Preaching that shall be hereafter in the Church of the Doctrines of the Gospell, of opened Prophecy, and of the worshipping, which in the Prophets is described to be observed: which is all one with that of the Gospell which the Pope hath gone about to abolish. Whereupon it is so sayd to the Romish Church, as it was sayd in the Prophets: The voyce of the Myll shall be no more heard in thee.

And the voyce of the Harpers. When those pleasures shall cease, which are here recited to be in the Romish & Popish Church: then shall the mynistry of the worde from her be taken away. Wee shall haue no Popish expositours of the Scriptures signified vnto vs by Harpes, and Musicke. There is mention oftentimes made in the Psalmes of Instruments of Musicke, and that which is there spoken, is to be applyed to this place. There shall be no Preachers signified by Trumpets: there shall be no tytuled Bishops (as they terme them) Archbishops, Abbots, Prebendaries, and Popish Canons, as there were before, signified by Artificers: because in those Offices they seeke for Gayne, as Artificers, or Handycraftes men doe.

And the noyse of the Myll shall be hard in thee no more.

The government of the Church shall be no longer in the power of the Popish Church: and a newe word shall be giuen to the Church signified by the Myll Stone cast into the Sea: & the Romish Church with her worshipping shall sincke to the bottome, as a stone cast into the Sea.

As the light of a Candle. There shall be no Judgements, offices, nor Decrees among the Popish Clergy.

Rr.

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And the voyce of the Brydegrome, and the Bryde.

The Romyſhe Church of Chryſt ſhalbe no more called the Church. This is taken out of Ieremy. Cap. 7. 51. & 26.

Because Merchaantes. The Preachers haue ſhewed that the Popiſhe Church hath ſet all thyngs to ſale, the ſame haue taught, and we haue ſeene, & through her all the Chryſtians haue gone a ſtray, the ſtoꝝp teacheth that ſhee hath ſlayne the ſeruaunts of Chryſt from the beginning of the Poppyſh tyranny vnto the ende. And that in her is founde the bloud of all the ſayntes which were ſlayne on the Earth, is ſignified, as I thinke, becauſe the ſame were Papiffs, which were tyrannes, Scribes, and Pharaiſes: becauſe their counſayle, minde, and ſtudy hath bene all one. If they had ben in their tyme, they had done as they did: and this is like vnto that, that all ryꝑtuous bloude may lyght vpon you: and that which Chryſte ſpake of theſe our Papiffes Iohn in this place reſpotech.

THE ARGUMENT VP

on the 19. Chapter.

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In the former Cap. Iohn ſeemed to mee to haue ſhewed & ouerthrowe of Antichriſtes ſtate in many places vnto the deſtruction of the great City, wher Babell hath her ſeate. Thou, Romyſh Church, weigh & matter: thou haſt heard ſpeaking of the wayling in the former Cap. and the reioycinge of both partes: and in this Cap. Iohn doth orderly proſecute the ſtoꝝp of thyngs to come, what ſhal come to paſſe after & ouerthrowe of the mother Church of ſcandals: and reſpotech & maples, and thankes-geuing, that euery where ſhalbe perded, & ſing to God, alſo the framing of the renewed Church, and the laſt warre which they ſhall haue that followe Chryſte agaynſt the remnant

remnant of Antichrystes Army whych shall be amonge the Chyistians. And here I warne the Reader, that in interpreting I ought to follow the order of Iohn in expounding euery thing he speaketh of: that I may generally declare þ things, as he describeth them: and hold in many speciall things which he hath taught to be considered of the Prophets. Touching þ Romysh Church, and the Pope I spake moze playnely, because Iohn also doth it: wherefore he vsed in þ former Cap. the very words of Ieremy. Wherefore as I haue done hitherto, I will procede with the rest. When Iohn willetch vs to goe to the Prophets, I could take out of them the order of things to come, and open what should fall out in certayne countreys, and greate Cityes; speake moze plainely of Sodom, and Armagedon, and to declare the seuen thunders, which in the 10. Cap. I recompted not by signes, but by signified truth. But as I sayd, the order of þ Prophet was to be followed. Wherefore I will doe the same in these things which ensue, and orderly will handle that which remaineth: that þ interpretation may bee such as they which shall Desire to haue those thynges come to passe, which shall bee declared may sufficiently vnderstande, and they which shall deny them, but litle. Good men shall foresee good things, and they that are euill, and would haue euill things, let them take heed they in their subtilty be not caught with myschiefes.

After this. After that Babylon is euery where ouerthrowne, and þ Popes seate is fallen: after the great lamentation of the Pappstes; and Joy of the Godly.

I heard as it were a great voyce of many Trumpets.

Many Preachers of the Gosple, many people in many countreys shall lyfte vp their voyces, they shall holde very Graue Councelles, they shall together prayle God for those things whych hee hath done, And singe

Halleluia, Praise, and Honour, and Glory, and Power.

What soeuer hath bene, shalbe attributed vnto God, and acknowledged to come from God. Euery man may easily interpret all these wordes; and knowe vpon what Church the

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Judgment hath past : to weete, vpon her þ hath shed the blood of them that beare the name of Christe. Thou Papist, if thou wilt not acknowledge þ fornication of thy Church, thou canst not deny the murders thereof.

And agayne they sayd, Halleluia. Often, and in many places the Churches of þ saythfull shalbe assembled, they shall haue common prayer, and singe the same prayles vnto þ Lord.

And the smoke went vp. God shall receaue these praises, and they shalbe perpetuall, for a perpetual Victorie geuen vnto them : there shalbe an euerlasting remembrance of Gods benefits which his People shall receaue : and the same deuine worshippinge shalbe euer after, that GOD may euer be fauourable to his People.

And the 24. Elders fell downe. By those Elders are signified the Councells that shalbe held : in which those things shalbe establisshed which concerne the worshipping of GOD, and Gods Lawe. The Synisters shall not challenge to themselves those things which belonge to God and Iesus Christ : they shall not set out to the People their owne in steede of the things which are Christes, they shall not followe the Pope, and the lyke : they shall serue the Lord, and bee saythfull vnto him in all admystration.

Amen Halleluia. The same things that shal passe in the Councells accordinge to Gods worde, all men shall confirme in the Churches, and all men shall giue prayle to God alone.

And a voyce went out of the Throne. The same shall be confirmed by Gods worde, by Moyse, by the Prophets, by the Gosple, and by the Apostles, and as I thinke those things shalbe confirmed by some moze generall Councell.

And I heard a voyce of a great company. These things seeme vnto me to signifie some generall Councell, or some generall Councells : in the which there shalbe Synisters of the worde, and amonge them very many learned men, and gathered out of diuerse places, where there shall be heard disputations, Sermons, and consultations, touching the troth of those things which belonge to þ worde of God: which also shalbe carried ouer

ried ouer all Countreyes that they may be heard, and knowne in all places. Saying Halleluia. God shall be prayled, who shall restore his Church and Kingdome: hee shall come, and vniue out Antichryste, who seemed not able to be ouercome. *Let vs reioyce, and be glad,* Vee see seemeth to bee the shewte of all the Gobly together, because all men are now instructed, and vnderstande the worde of God and his workes: and because the renued Church is to be establiſhed. Where in men ought to lyue after Chryſte, and with Chryſt: in whom iustification, and saluation is to be had. Vecherto þ Churches haue bene such as Iohn himſelfe hath described Cap. 2. and 3. Oſeas Cap. 2 and 3. Ezech. Cap. 23. and other Prophettes elſewhere.

And he ſayd to mee, write: Blessed are they which are bid to the Supper

IOHN is bid to wyte. Blessed are they whych are bid to the Supper: afterwarde it is added:

These wordes of God are true. Wherefore a greate thing, and of great weight is alleaged: to weete, that the Iſpe now to come ſhalbe blessed, the Pharoes, and Antichryſtes beinge banished for euermore: and the Gobly ſhall raggne with Chryſte, and with him make þ ſupper, and þ is þ Feaſt of our vniou with him: which was ſignified by the Paſcall Lambe, of which vnion of the Church with Chryſt in his kingdome. He gaue a Pledge in his appoynted ſupper: & in his death hee ſealed this teſtamēt with his blood. But this þ was then confirmed by Gods word to come to paſſe, is now by þ ſame worde of God ſhewed to bee perſormed: or immediately ſhalbe ſhewed. Iohn knewe the gyft of the holy Ghoſt, which in wordes can not be expreſſed, & in his offered bleſſedneſſe he coulde not chuſe but fall downe before him þ broughte him ſo great a meſſage, eſpecially when hee had ſayd: *These wordes of God are true,* which now ſhall be ſeene, to weete, when the Promyſes are perſormed. The Angell would not ſuffer himſelfe to be worſhypped: Hee liſted him vppe worſhippinge him, and warned him that G O D alone was to be worſhypped.

Rr 3.

By which

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By which deede we knowe that those Ministers of Christ are with a certaine singuler reuerence to be embraced, which teach vs that the blessed lyfe cometh of the Lorde; neyther yet shall they be worshipped of vs: this shalbe a reppache to the Pope who would be worshipped, when he can geue vs no such thing. Christe was not so worshipped as þe Pope is: that Antichrist seemeth that he would haue some greater thing to be attributed to him, then Christe hath hadde. Touchinge the receauing of Christe in his second comming it is sayd Psal. 2. Kysse the Sonne. Thou Papist vnderstande this if thou canst. The worshipping of the Pope shalbe forbidden: and howe great a wickednesse it was, it shall appeare when this shall be vnderstoode. Kisse the Sonne. For the spirite of Prophecy is the Testimony of Iesus. I thinke because it was sayd: And the fellowe seruante of thy brethren, which beare witnesse of Iesus: That all they which haue boyme Witnesse of Iesus are sure that those wordes are true: because the testimony of Iesus is the Spirite of prophecy, and hee which hath the spirite of prophecy ought to knowe, that God sayd; that wee shal now be blessed euen in the promysed Saboth, wherein wee passing our dayes shalbe assured that we shall lyue in Heauen forever, and that the testimony of Christe is the spirite of Prophecy, Christ himselfe hath witnessed, when he sayth: I will not eate of it, vntill it be made perfect in the Kingdom of God: also, As often as you shall eate of this Bread, and drinke of this Wyne, you shall beare recorde of the Lords death vntill hee cometh: also, I will not drinke of the fruite of the Vyne, vntill I drinke it newe in the Kingdome of God: because vnto that time wee were to drinke the Wyne of his shedding of blood, that is, wee were to suffer with Christ. Now shall the newe Wyne of Pyeth, and euerlasting Ioyfullnesse be drunke in his kingdome, of which thinge all men were meete to haue bene assured, which hether to through fayth haue drunke of that Drinke, and eaten of that Breaue.

And I sawe Heauen open. Here Christe amidd his Church is signified to fight for her, to Iudge, and strue for þe mayntenaunce of righteousnesse, that hee and his Coheyres may poss

may possesse his kinndome : and that murderers, and thieues may be punished with Warres, and the Swoorde.

His Eyes were as flames of Fyre. Hee is God, and a punisher of the Worlde.

And upon his Head many Crownes. Hee is Kinge of Kings, and Lord of Lordes, the God of Hostes, the Saviour, the Deliuerer, the hyghest Byshop, the Appealer, & Attoner, the Intercessor, and all those thynges which are assigned to him Cap. 1. 2. and 3. of this Booke : neither shall the Pope, nor any other challenge those things vnto him.

Having a name written. As the Eye hath not seene, & Care hath not heard, mans hart hath not thought what God hath prepared for vs through Chryst : so can wee not knowe & name of Chryste by those thynges which God hath prepared for vs, but lesse the name which is of it selfe in Chryst.

And hee was clothed in a Garment dierd with bloude Of this Garment mention is made in Isay Cap. 63.

His name is called the VV of God. Wee call it a Name : but who can tell howe much it is in GOD, and howe much in it selfe ? Yet it is signified to vs, that it is the Word of God : that it is that which bringeth all thynges to passe, without the which nothing was made that is made, and that therefore all the Kinges of the Earth are in bayne prouided agaynst him.

And the Armyes which are in Heauen. His Angels preaching that worde, haue with the word overcome the Papacy, which warre shall also overcome : And therefore it is sayd : Out of his Mouth issued forth a Swoorde. With the word, and the Iron Rod hee ouercame them that believed not and obeyed not the Gospell.

And hee shall rule. This is playne, whereof it hath bene spoken Psal. 2. and elsewhere oftentimes.

And I sawe an Angell standinge in the Sonne. By the Sonne I vnderstande Chryste, and the Kingdome of Chryste established in many places. And I thinke the Citty of Venyce is heere signified, which in the 30. Cap. of Isay is spoken of

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spoken of vnder the name of Hierusalem, which shall come into the Gospellers hands: where preaching, and the Seate of Chyfte shall bee, there shall they be tolde of theyr destruction, which shall goe about to renewe the warre, and assay agayne to assaile the Gospellers: there shall be a Councell, there shall those thinges be determyned which shall belong to Religion, and warre, as I teach in the Prophets, and haue scene in the same 30. Cap. of Ilay.

And I sawe the Beast, and the Kynges of the Earth.

Here is signified the last warre, wherein the remnant of the Papacy gathered together to begin warre a frethe, and to restore Papistry shall be destroyed. The which be wise will mark this sayinge of Chyfte: And the last shall bee firste, and the first last.

And the Beast was taken. The head of the Papacy.

And with her the false Prophet. The Inquisition with all them that holde with her.

Which gaue tokens before her. The Inquisition, the Dominicans, the Iesuites, and Hypocrytes haue done what they could to uphold the Papacy: they are found to haue misseled as many as they wonne to belicue the Pope: they believed hee was God on Earth, was able to doe all thynges, and the thinges I spake of before.

They were cast alyue These seeme not to bee punished with the Sword as they which haue fought with theyr hand, but they shall be punished more grieuously in Hell, to haue that lot, which the sonnes of Chore, Datan, and Abiron had.

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T H E

THE ARGUMENT Vpon
the 20 Chapter.



HE COVNCEL OF THE Gospellers, (as I thinke) shalbee helde at Venice: Wherein all the Chyistian people in the renewed church shalbe appeased. But a thousand daies after, as I suppose, many Nations shall arse to oppresse the quiered chyistians to a gret gathered army, which

Arme the Chyistians shall put to flight: which shall wyne those Nations with the Word and the Sworde unto Chyriste who shall bee preached in all Places. And they which belyue shalbe saued, and they which belieue not, shall perishe.

AND I saw an Angell come downe from Heauen

The holy Scripture shall bee opened that Satan and the Denill may now be able to cast no more Darckenes ouer it: & also he shalbe forbidden to leade men out of the way, as hee dyd before in seducing the Papists and others, and to sow y^e seedes of Warre, but till a thousand Dayes were come to an end: that the iudgement may also be among other Nations which haue ben hitherto without Chyrist, whilest amonge also the Gosple is preached every where.

And after thys it behoueth.

There shalbe an hurly burly amonge Nations, when they are to beleue and shal beleue, come into the Church, & they which shall not beleue be condemned.

And I sawe Seates.

Heere is signified a Councell that shall bee, where y^e Gospellers when Prophecy is opened vnto them shall buyde the Church, iudge of all Questions: and condemne them which haue condemned them. Where it shall appeare who hath ben Peretickes and Anti-chyrist.

And the soules of them that were beheaded.

And.

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And as I thinck, those whom the Papacie shew shalbe iudged to haue bene the martires of Chryst, and their doctrine shall bee allowed and confirmed in Chryst his Church.

And they which worshipped not the Beast. The cōsell shall iudge theyr cause to be true which were the martyres of Chryst and theirs also which suruiued & worshipped not the Pope, embraced none of the things that belong to Popery, not his doctrine and decrees: & sware not to the Pope, nor bare the name of a Pappst. [And lyued and raigned. See expōsedeth himselfe, because he spake not of them which were slaine vnder Antichryst: but ouerliued & saw the troubles in other nations, & the worke of Chryst. Whose cause touching the only embracing of one Chryst in his Gosple shall also bee allowed in the Council as the same cause of them that were martirs, was allowed. But the rest of them that were dead reuiued not.

It is hard to expound these thinges before their time. But I must say some thinge which the present time requirereth. By the rest of them that were dead. Although an other thing be ment, we seeme also to vnderstand those nations which are to beleue, and yet abide in death not beleeuing vntill that by the preaching of the Gosple the beleeuers be bozne againe, or els soones take life with vs to attaine euerlasting life.

This is the first Resurrection Forasmuch the Faithfull are to be rayled from the dead, and to be brought into þe kyngdome of Heauen, it is requisite that first in the world they arise by faith to a new Lyfe.

Blessed and Holy. For they shall receaue euerlasting life, and the same shalbe assured to them that haue a part in the first Resurrection, That is, which beleuing the Gosple haue risen to a new life in Chryst. In those the second Death hath no Power. Death and the Deuill haue no Power ouer them, in bying them vnto the standing pit of fire and yllmestone.

But they shalbe the priestes of GOD and Chryst.

They then which beleued the Gosple when the Council of the

the Chyistians was holden shall continue in the worshippinge of God and Chyyst, untill they be brought to the warres of nations, when also amonge them the beleeuers are to bee rayled by, which may be brought into the Life of Chyriste, and see the Kyngdome and Worshipping of Chyrist established ouer the whole Worlde.

And when a thousand Yeares are ended, he shall bee lewsed.

A thousand yeares after the established state of the Gospyle amonge the Chyistians, certaine People which are spoken of in Ezech. cap. 38. and 39. shall arise and make warre agaynst vs which shalbe the paulions of the saines, & the beloued Citie.

And fire came downe from Heauen.

With what fire those wicked ones, and other Nations ar to be destroyed, it is hard to say: But hold this for a sure grounde y Chyrist will shew himselfe a God of hostes agaynst them. Ezechiel at large expoundeth this cap. 39. Of the thousand yeares because by them are understode dayes, I will say no more. For the renewed Church and Gods Kingdome seemeth not so continue a thousand yeares, vntill after a thousand Yeares other thyngs shoulde be signified. As the forty Dayes of Ionas were brought into yeares.

And the Devill which seduced them.

Here I thinke must bee understoode that the Troubles to come betweene Barbons is hyeely comprehended: and per happes wee muste understande that they are to come into EVROPE, but at a certayne Tyme. But whyll the Gospyle shall bee preached amonge them, and shall make Warre agaynst all them that amonge them beleue the Gospyle: that they shall styre vp the same Furie Butte amonge the which was before amonge vs. Howsoever it come to passe, (For the Euill shall rise the Water) the unbeleuers are to be destroyed & the beleuets shal remain aliue, & so the Devill which

which stirred by the diuellers to warre, and the beaſte, the
Kynge of the Gentiles, and the Nations which were without
Chriſt, falſe Prophetes, Paphometicall Prieſtes and others
ſhalbe caſt into the ſtanding pit of fire, & ſhalbe tormented day
& night without end.

And I ſawe a great Throne.

The preaching of the Goſple hath overcome the wicked ouer
all the World, and Chriſt hath ben their Lord and conquerour.
And ſo all their countries came to the Goſpellers. Wherefore
it is ſayd: I ſaw a great Throne. For Chriſt ſhal bee worſhip-
ped in all Lands, and of him alone there ſhalbe one onely king-
dom of righteouſnes.

*From whoſe ſight the earth and the Heauen wente
backe.*

By the Earth I vnderſtand wicked Kyngeſ, and as many
as fight with weapons. By the ſonne Paphometicall prieſtes
and the like fighting with the word: all which ſhalbe ſounde o-
uercome both with the iron rod of Chriſt, and wth the worde
of the Goſple: that all tyrannous ſtates and falſe Religions
may be aboliſhed.

And I ſaw dead both Grease and Small.

This place which is alſo cap. 12. of Daniell, is heard. But if
ſome other thinges are to be vnderſtoode, I thinke alſo that wee
ought to know it. All they that were not in theſe Daies, and in
like ſort ſinned and beleueed not that they ſhould in like man-
ner ſuffer puniſhment as they dyd which beleueed not, and ly-
ned wickedly, all whoſe workes and deedes are in the ſight of
God, as if all thinges were written in the booke of Lyfe.

And who ſoe-
mer was not ſounde
written in the
booke of Lyfe
was caſt into the
lake of fire.

*And an other booke was opened which is the Booke of
Lyfe.*

Likewiſe alſo they which in tyme paſte beleueed and lyued
Godly, God ſhal reward as, they were rewarded which beleue-
ued, and became Conquerours againſt the wickednes of ſatth.

And they were iudged dead.

As I ſaid, accordig to thoſe thinges which they did in this life.

And the Sea gaue vp his dead.

By the Sea I thinke those are vnderstoode which liued in the Church according to the Gosple and Gods word. By death and Hell, the Wicked to grieve by the Deade, I thinke signifieth that those are dyscouered that not so much as one can bee hydden from G D D, and that all they? Woakes are enroled in Gods sight.

A N D every one is iudged after his VVorkes.
The Godly and the vngodly.

Hell, and Death.

Sathan the Deuyll and hys Aungels: and what soeuer brought Hen Death, and Hell: shall bee cast into the Standyng Pyt of Fyre, to rule no longer in the Worlde, to seduce Hen no longer, and carry them from Chypste.

This is the seconde Death.

To bee caste into the standyng Pyt of fire and Byrmstone.

A N D which is not found wrytten in the Booke of Lyfe.

As Sathan the Deuyll and all Wicked Spyrts were cast into the standyng Pyt of Fyre: So also all Wicked men are sayd to be caste into the same standyng Pyt, and whych are not founde wrytten in the Booke of Lyfe.

(:.)

Sf 3.

The

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THE ARGUMENT VPON the 21. Chapter.



He is described an innouation of the worlde, a new state Ecclesiasticall and politicke in one new Church, and in one new kingdome of Christ comprehending the whole World.

And I saw a new heauen and a new earth

When all things shal come to passe whych are spoken of before, behold a new state of the spiritualty and Laitye that appeare and bee seene. Christ sitting in a great & white Throne, as it is sayde a little before: & the Pappysticall, Papumeticall, and other states being subdued.

For the first Heauen, & the first Earth vanished away.

All the first Ecclesiasticall Popish state, and the Papumeticall vngodlines. Likewise the tyrannous state that was among the Christians, amonge the People and Nations which were without Christ shalbe ouerthrowen. And now there is no Sea. There are now in the world no Popish whales, nor tyrannous enemies of Christ. God hath set a limit to the sea that it should not rise vp and couer the Earth: He hath bypiled the vngodly that they should not afflict the Godly otherwise then bys will is, and hath now roated them all out. These things are declared in the Prophets, & especially in Ilay cap. 65. where also it is sayd. Behold I make a new heauen and a new earth, and the first shal not be remembred. Consider there also in heauen and earth the state to come of the saboth on earth. For he describeth it after ward on Earth. Consider also the same in Peter, who termed the state of men before the floud heauē, that thou maist vnderstand when he saith, & the heauens which are now. Likewise: but wee looke for a new heauen & a new earth accordinge to the promise, in the which righteousnes doth dwell, in like manner for a new state of the world. And when we shal know this he will seeme after ward to aske vpon what cause & why ther is speech made of a new heauen. I will speake mine opinion as
was

was made after the image & likenesse of God on Earth, that which God the father he might obaine everlasting life in heauen. & in the meane season whilest hys life was to be led in a continual Pilgrimage, he should liue, thinke, & do the things that concerne the Donnes of God, & heauenly things: that it might be wpth the Heauenly, heauenly. Which Paule seemeth to signifie, who saith: Your Conuersation is in Heauen. Likewise, You are not guesstes, and straungers, but Citizons of y^e sainctes and of Goddes Householde. Likewise your life was hydden in Christ. For that which was set out to vs, was also set oute to Adam himselfe. And y^e things I spake of in the first chapter of this booke touching God the Father, the son, & the holy Ghost touching the 7. spirits that stand befoze the throne of God, and the like: were for him to loke vpon, wherein consisted his worke that he liuing on earth might be occupied in heauenly thynges and might do the things which belong to the inhabitants of heauen. Therefore y^e church was then both in him & his wife, wherein they lining as the inhabitants of heauen, and bearing Christ in themselves, his Church commeth vnder the name of heauen. And this was shewed when Adam was led aparte fro other Lands into the Garden: into the paradise of pleasure, y^e he might liue, & with heauenly creatures do heauenly things y^e he might agree in one with the Angels, & wpth all creatures to praise God, to accomplishe the worke & office apointed him by God, & to obay him alone. Which things we shall put in execution in the new heauen, and the new Earth as we are warned in the last Plalines. For that which shal then be don, was mete euer to haue ben don when the Church was, And least that mā shoulde be carried a way from thys agreement and consent of obaying and praying God with all heauenly and earthly Creatures, God byd forbid Adam those thinges through the which he myght goe backe from hys obedience, and from his prayes. And mā wete backe as we haue known, & lost y^e blessing he had. The Ada & Eue left of to be heauē, they beca void & empty erth & y^e heart of mā which came after was darkned. At length those heauens whych then were when the Worlde was ouerflowne wpth Water, ceased to be. as Peter sayeth. But God again calleth man backe vnto hym, and vnto heauenly Thyngs through
a new

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a new regeneration which is perfected by faith. Hee bryngeth man through the 7. seasons or times, and through the 7. Wor-
kinges of his holy Spirit: hee bryngeth him through the three
states of Circumcision of the Baptisme of water and of the bap-
tisme of the Spirit & he may be called back to the same things & in
the beginning were set oute to Adam. But in those thinges
which belonge to the seuen ages, and the three states, we haue
seene in Genesis cap. 1, And in the cap. 1. of this booke, that the
course of the Church hath ben according to the course of heaue
which wee see & like vnto the supercelestial Hierarchie that the
Church beareth the name of Heauen, as it is proued cap. 1. of
Genesis. But when the politicke state was established after the
persecution of the Patriarchs, and Adam, and Eue were in the
Garden of Chysst, the tempter was at hand to withdraue vs
by Antichysst from Gods obedience, and out of the Garden of
pleasure. Wherefore the iudgement with fire and sword is now
at hand, that the Ecclesiasticall and politicke state of the present
time may be taken away and destroyed, especially the sea: wher
in swim huge whales and greate Churpoles of the Church.
And this state of the World is the first Heauen and the fyrste
Earth, which is vanished away. But the new heauen & the new
Earth seeme to be a new state, wherein Sathan shalbe cast out
no longer to tempte: and lead men away from Gods obediēce
and Antichysst and Tyaunts shalbe no longer. God himselfe
shalbe hee that shall keepe vs in those thinges in which Adam
and the churchmen with al the people ought to haue abidde,
as he kept the angelical spirits in doing theyr duty & ther might
be no more cause to cast them off from him, and from his heauē
ly Seate: So will he holde in, that we neuer goe back fro him.
And when it commeth to passe: we shal possesse Gods Spirit &
spirituall giftes as loel receiveth cap. 2. we shal obtaine al the
temporall thinges as Isay declareth cap. 65, vnder the new heauen
& the new earth righteousness & peace shal raigue, in these shal
be the innouation spoken of by the Prophets, in these shalbe the
innouation which Iohn doth here after ward declare. And thus
haue I spoken why the Church was termed a new heauē & a
new earth. Now wil I briesly go onward with the rest.

And

And Iohn. Hee that recorded the thynges past, presente & to come, the Father, the Sonne and the holy Ghost, and the seuen Churches, both heere in one place gather the Woordes of God from the beginning vnto the ende, in prouiding hymselfe one Church: all which things as they were shewed vnto him: So shall wee see them wth our Eyes.

The Holie Citie. The Church sanctified in christ Newe. Differing from that was in the time of Popery.

Comming downe from Heauen. Sppirituall or perfected by the holy Sppirite.

Prouyded by G O D. Predestinate, Created, Redeemed Sanctified, Perfected, and decked as a Wyde is by her Father when he gettieth her to her husband. Wherefore the same Church which he did predestinate and prouide to be before the world was made, he created from the beginning, and in his first state. He fourmeth in the second state, and perfected in his third. Hee Renewed, Beautified, and Sanctified her being deliuered from the Papacy and brought out from the Unfaithfull & wicked Aduersaries diuyn out of all Countreies to bee deliuered to Christ alone possessing her, and afterward to bying forth his faithfull from Christ for Christ.

And I heard a great voyce out of the Throne.

This voyce came from the Gospellers, and from Christ who sayd: In his house of my Father are many Mansiō places. Likewise, Receiue the Kingdome prepared for you from the beginning of the World. Likewise, hee beseecheth his Father that they which beleueed map bee in him. And the like: And when those Thynges shall bee had Euerlasting in Heauen, they shal also be had on the Earth, when that which followeth shal come to passe.

Behold the Tabernacle of G O D with Men, and hee shall dwell with them.

The Father, the Sonne, and the Holy Ghoste shalleuer be in the Church, and in all the Faithfull. As it hath ben signified in Ezechiell cap. 1. By the Raine bowe, and where G O D shall be there shall all good thynges bee. And hereof it will

Et.

come.

come to passe, that men shalbe constant and holy, because God shall haue his seate with men, and dwell in them: The Lordes second coming in Spirite shalbe knowne, who is GOD, in whom is the Father, and the holy Ghost.

And they shalbe his People. And not þ Popes, nor any other tyrants, and agayne God shall bee with them thez God. *And God shall wipe away all their teares.*

He shall put away all the miseries of the states past, whylet wee were vnder þ tyranny of Esau, who hath bozne rule hitherto, whylet the Pope and other tyrants beate the sway.

For the first went away. The state of Esau, which continued vnto this time, where in the state of Iacob beginneth, as it hath ben sayd in Eldras shal now haue an ende.

And he which sate on the Throape, sayde.

This is added, that by Gods word we may be certayne of a new blessed state, euen in this world. For þ the Euangelistes & Prophetes haue spoken are the words of God. And perchance at this tyme the Word shal moreouer be had for the exposition of þ Word hitherto giuen vs, & furthermore we shalbe more assured that he it is that maketh all new thinges: then those are not to be chaunged by any creature. For there is no power nor might agaynst God: and God chaungeth not as man doth.

[And hee sayd vnto me. And God added moreouer. Write, That which shal assuredly come to passe, and that the remembrance of those words may be everlasting.

For these words are Faithfull and True.

I will performe that (I sayd) that I will do al new thinges, and as I sayd, it shall so come to passe. The Pope hath ben a lyar, & hath brought to passe none of the things he promysed.

And hee sayde vnto mee,

He brought forth an argument, that we may bee assured of the immouation of all thinges, & of the blessed life that shalbee in the Kingdome of Chryst. Sayde, is thys set downe, as before in the thyrde Verse God is thys set downe: because they at thye which beare witness in heauen, the Father, the son, & the Holy Ghost, and he useth those repetitions of the name of God, and of the verbe,

the verbe Sayde, to the end we may consider that the same Series are in the Prophets. He which sitteth in the throne sayd that thou mayst vnderstand the Father making and creatinge all things, and that the saythfull Sonne, and the very Holye Ghost is in him. and which sayd. Write these words, they are faithful and true: Let it be the word of God, who spake þe truth in the Prophetes by the holy Ghost, and after ward by himself, and which said: It is come to passe, let him be the same son of God comming in synne, by whome hee may bring to passe all thinges foretold. and promyled.

It is come to passe. That is all that is come to passe whych I spake of in the first Chapter of Genesis, I sayde. Let it bee light and so forth. as I sayd, whych I was to bringe to passe in the seuen ages of the world. As I sayde, say I: so came they to passe, and now are we in the seuenth age, and behold the saboth wherein men cease for the first workes of the sixe former ages, and that cometh to passe whych concerneth the entrante into the seuenth.

I am α. and ω. The beginning and the ende. That these signifie I haue said in the beginning. Now is it sufficiente for me to say, that Christ is he by whome all thinges were Created and made from the begynnynge vnto the ende of the world. Therefore by whome all thinges were Created and made whych wee haue seene hitherto by the selfe same the blessed state of his Kingdome shalbe created perfected, and preserued.

To hym that is thirstye I.

The blessed state then whych hitherto all men looked for, shalbee had of mee for nought promised in my Gosple: sayth Christ. It shall not bee geuen for rewarde as it was in þe time of Poperie. Forerouer I wyll geue Euerlastynge Lyfe in Heauen, ykewise for naught. In the meane season saith Christ whylest yet men fight with Sathan and Antichrist, and with all the wicked.

He that shall ouercome, shall receaue all thinges by inheritance.

Both in Earth and Heauen.

¶ 2.

But

But for the fearefull. For them that flee from the confite, and for the vnbeleeuers, &c. The second death is prepared in the standing pit burning with fire and Brimstone.

And one of the seuen Angels came vnto mee.

They which preaching the Gospell brought plagues vpon the vnbeleeuers, & the ouerthrow of theyr states do shew & declare to the beleeuers that the blessed lyfe commeth from christ which they shall haue in his Church. And this is here set out. And hee tooke me vp in Spyrte. To bee led or rauished in spyrte, is to haue all the senses of the body a sleepe, and to see and perceyue through the spyrte alone. We seemed to bee led vp to a great and high hill, that the better he might beholde the whole city: and by the huge high mountaynes it is signified that by the spyrte of the Law, of the Gospell, and of Prophecie wee ought to behold this City, and there to find her described.

The greates Citye. The Church ouer all the World. Holy. Sanctified in Christ by the Father through the holpe Ghost.

Hierusalem. This name is added, that by those things which are contayned in the olde Testament touching Hierusalem, & his Temple we may behold this new and great Hierusalem; the Church her selfe, because the one was signified and shadowed in the other.

Comming downe from Heauen. Thys is often repeated that at length we may know that the new Church of the chris State is created, renewed, perfected, and beautified by God.

Hauyng Glory. Because God in her hath wrought all thynges in geuyng saluation agaynst sin, Death, Satan, and Antichrist: because shee was predestinate, & chosen by God: & because shee shall euer haue God in her. And his light was lyke to a * Stone, &c. In this similitude (I thinke) is signified that the Church shall be without the Daeckenes of the sixe former ages, which were contayned in lycht and darkenes, as is to bee scene in Genesis cap. 1. and her Light is no common light: but the light of Iesus Christ Gods son the immaculate Lambe: & y we shall know in him the treasures of Diuinity, & be partakers of his light & life. And hath a great & high wal.

* A Iasper
stone cleare
as Christall.

Al these things which are spoken of, seeme to me to be referred to the word of God & the Church, & the walles may be & sayth-ful of whom the Church doth consist and the Doctrine may be- longe to the Church wherein this was appoin'ed. This wall is great because the Church is spread ouer all the earth, hyghe: because she is ioyned to God & his Angels, euery one in the Church aspyeth to heauen and to God, from whence they wer broughte. *It had 12. gates, & in the gates 12. Angels.*

There are put 12. Angels in the 12. heads of the chyldren of Israell, that is: of all the beleuers by reason of the innouatyon throughe the word of God. Wherby all the beleuers are born anew. The ministry of which Word was assigned to the 12. Prophets. For by open Prophecy which is of the Israelites we must enter into the interpretation of the city, which is contayned in the holy Scriptures, and ought to know that the beleuers are the very City.

And the names therein written, which are the names of the twelue tribes of the Chyldren of Israell.

We repeateth the names by reason of the entring of the Gentiles into the 12. Tribes by the same faith, that sayth and promise may be vnderstoode to be the Gate throughe the which all men enter into the holy City, and therein may bee made the citizens of the saints, and the household seruaunts of God.

On the East parte were three Gates.

This deuision semeth to be in Ezechiel, and elsewhere. I think that the trybes are not heere named, but that generally mention is made of al, that there may be vnderstoode to be one knot of beleuers in one Church.

And the wall of the city hauing 12. Foundations.

That thou mayst bee in the Church it behoueth that thou bee made a member thereof by the word of the Gosple, whych the 12. Apostles preached.

It had a measuring Rod of Golde.

The preaching of the Gosple which is the power of God, is the measure whereby euery one reckned in the Church whereby he is established in her, whereby he is made one in her wth o-

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cher, and the rod of measure is of Golde, because euery ones faith & worshipping is examined by the touchstone of the Spirit. by the which Spirit hee may come into the same Measure with other, that woth other hee may be of the same church and one Church.

And the City stode foure square.

Thou shalt haue in thee those foure thyngs which in christis Faythfull Seruauntes that shall bee, were sayd to bee required in my Preface vpon EXODVS. Thou shalt bee constant and grounded in **CHRISTES** CHRISTES; and shalt make thy Vocation assured.

AND the lengthe is as much as the breadth.

It hath equally the vtermoste partes of the fower quarters of the Worlde. And all the Faythfull at once shall bee broughte into the promysed Possession: and in one Worshipping of the Spirit, which is in **CHRISTES** IESVS, all shall come perfecte into the Body of **CHRISTE**.

A ND hee measured the Citye wyth a Golden Rod.

Because the Preaching of the Gospell accordynge to the which I haue saide that the Faythfull are measured in the body of the **CHRISTE**, shall Possesse as much as that Citie is, which shall reache as farre as the Preaching shall passe, and the Preaching shall passe vnto the foure vtermoste partes of the Worlde, and in them shall it measure the City of god neither shall ther be any thing in this measuring but þe city of god.

BY the Space of twelue Thousand Furlonges.

As there are of euery Trybe twelue Thousand marked: so shall the measuring be of twelue Thousand. But because the city is foure square, and on euery side it is measured according to the lengthe, height, and breadth: there will be a hundredth Forty Foure Thoulande Furlonges. Whereupon it followeth.

A ND hee measured the VVall thereof a 1.40. & foure Cubites.

But IOHN maketh the number of the furlongs to agree to the number of the cubites, (as I thinke) because vnder þe type and figure

and figure of the City is vnderstoode the Church of h twelve Tribes, and vnder the Wall, man.

The measure of a Man, which is of an Aungell.

I thinke this is added, h , that may be signified which I spake of, that the mynde is to bee remooued from the Citty to the Church, from the Wall to Man, from the Body to the Spirit: That not onely wee shoulde tourne the mynde from the Earth to Man; but also from the Carnall man, to the Spirituall man. The firste Hierusalem was earthly, the seconde was flesh, when Chyiste tooke our flesh, and made GOD to dwell in man: all the thirde shalbe the Spirit, that in Chyist wee may bee made the Chyldren of God, not in parte onely, whych came to passe in the Apostles, and in the Believers in the Apostolicke Church; but also in all, or of all that shal bee in the Worlde: there shal bee made one Spirituall Church in the Sonne, by the Father, through the holy Ghost: wherefore the first Earthly, & stony Hierusalem was pulled downe: Likewise the seconde in tyme of Popery drawinge after the flesh; but the thirde beinge Spirituall shal be euerlastinge made in heyghe to his length, and breadth.

And the building of his VValle was of Iasper stone.

That which I sayd, seemeth here to be expounded, whilist by the holy Ghost the building of the City is signified, which is pure Golde in Chyiste the Sonne of GOD the true and pure Golde.

Lyke vnto pure Glasse.

Iustified in Chyiste. For by the holy Spirit wee vnderstand all the faythfull in Chyiste made the Soumes of GOD in one Church: washed, and clenfed from sinne by the bloude of the same Chyiste, in whom at length they are founde iustified, and sanctified. This sentence hath Paule exprest in these wordes: For by one Spyrite wee were all baptyfed into one Body, and haue all druncke together in one Spyrite.

And the foundations of h walles of h City were garnished with

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mythmaner of Pretious Stones. Paule sayeth that none can lay any other Foundaty on besydes that whych is layde, and that is **C H R Y S T E I C S U S**, and in an other place he sayth, that the faithfull are grounden vpon h foundation of the Apostles and Prophetes. And a litle before Iohn sayd that by the 12 . Foundations are signified the Names of the twelue Apostles. But heere it is sayd, that the foundations are garnished w y th all maner of pretious stones. Whereupon there appeare three Foundations, Chyyst the Foundation, the Apostles, the Foundation, and pretious stones the solidation. And to set many words aside, Chyyst is the onely foundation, whych the Apostles haue preached: and that which the Apostles preached by interpretations, expostitions, and amplifications is made clere, plain, open, & manifest: by those which are skilfull in tongues, & abound in the spyr i t: who by their words who by theyr blood, who by the losse of theyr liues haue witnessed the same in the Worlde. All these things are attributed to the Apostles in these twelue pretious stones: and in all things appertayning to the twelue Tribes, who afterwarde laboured in the same Gospyle after the Apostles. And these 12 . Stones do signifie the vertues of Gods son signified in this word Iehoua, thys repeated by Moyses: as is to bee seene in the Ephod. Whych vertues Chyyst hath marked and imprinted in the 12 Apostles, and in the 12 . Tribes of the Chyldren of Israel. And thys also sheweth Paule, where he entreateth in the first Epistle to the Corinthians, of the gyftes and rewards bestowed vpon the faithfull, and imprinted in them, registred in h Church by the holy Ghost. But that the pretious stones are added by h preachers, and Interpretours, Paule hath taught, where hee sayth. But if a man buyld vpon thys Foundation, Golde, siluer pretious stones, Wood, Hay, and Stubble, euery ones worke shall be manifest, whych doubtlesse shall now come to passe: and the Golde, & siluer, and pretious Stones shall onely remaine. But the other shall be consumed by the fire, others wil say more of the pretious Stones.

And the twelue Gates.

In the Doctypne of the APOSTLES there were
put

Having sun 12 .
vertues, & euery
one in his kynde
good: so shall all
Chyristianity ap-
peare in euery
estate to be that
it ought.

put diuers kinds of stones, the Pearle is only put in 3 gates
for an Embrace: because (as I thinke) in Prophecy is requi-
red a playne rehearfall, and a naked exposition of the things
which haue, as they were tolde before. But the handling of
mysteries seemeth to me to be manifest, & the unfolding of
Apostles doctrine to be diuers. Wherefore Paule doth often
repeate, that he speaketh 3 things which many hideth yeares
past were mystically taught, although oftentimes they helpe
one another: and 3 Apostles entreate of matters of Prophe-
cy: and the Prophets of matters of 3 Gosple. The one after 3
manner of the Apostles doe preach, the other after the manner of
the Prophets doe promise, and threaten. And because though
Prophecy in entry is made to Interpretation, and to Pre-
dication, and entry Gate is of Pearle at this time it is signified,
especially by Prophecy that we ought to enter into the inter-
pretation of the scriptures, when a new state of the World, &
a eternall peace is brought vs by Christ. For in the 14. Cap.
of Ilay: Pearles are put for one continuall state, which shalbe
the state of perpetuall peace in the Kingdome of Christ, and
this is that onely Pearle that we are to seeke for.

In the street of 3 City pure Gold, as cleare Glasse. By the
streets a place comon to all men, I thinke the faithfull are sig-
nified, which haue not the mystery in the Church, which are
signified to be of one body in Christ, to followe him in all his
lyfe: not now retaininge the manners of Saran, and the wicked
that were before, and in all the time of Papistry, as 3 manners:
so shall the speeches be renewed: that grate and earnest things
should be done and heard of the People, and should expresse in
their life and manners the things 3 are of Christ. And because
it is sayd afterward: Christ shall belonge to God and the
Lambe: the ryghteousnesse, and truth is signified: which shal
be declared in iudgements, when Christes Kingdome shalbe
cleare. The Lawes of GOD shalbe playne, and open, when
Moyse is thoroughly expounded.

And I sawe no Temple in her. God is euery where, who
lyeth in Ieremy Cap. 33. I will be that all heauen, and earth.
Then God, and Christ. Iesus shalbe worshipped who Church 3
whole

whole worlde, wherein wee all live. Therefore God sayeth in the 66. Cap. of Ilay. Heauen is my royall Seate, and þe earth is my foorst steele: what house is this that you will build for me? It shalbe opened what was signified by the whole Tabernacle. Euery one shalbe the temple of God; (as Paule sayth) whom we shall prayse, and preach glorious with Organe, and Syme, with Speech, and voyce.

And that City shall want neyther Sunne, nor Moone.

There shalbe no more Popishe, nor tyrannous magistrats, nor Popishe lawes, neyther worshippings.

For the Glory of the Lorde doth lyghten her, and the Lambe is her light. Both offices aswell þe Ecclesiasticall as the Politticke shalbe directed by God þe Father, and Iesus Chryste: that the thinges which are true, iust, and ryght may be done, and gouerned among his People.

And the people which was saued shall walke in the light thereof. The People quer living þe other shalbe instructed, and prouided to vnderstand, & doe those thinges in Gods kingdome, which shall belong to the People of God. Therefore vpon there shalbe a maruepious agreement betwene þe Magistrats and the People about those thinges which shalbe meete to be done of both: and there shalbe Loue, Good wil, and Charity one towards an other.

And the Kings of the earth shall geue her their Glory.

The glory of Kings not only Chryistians: but also of other Nations shalbe to come to þe Church, which came downe fro Heauen: wherein they shall be glorious in the gouernance of Chrystes Kingdome: and they which dos otherwise shall remaine without glory.

And the Gates thereof shall not be shut in the day time.

There shall not be no more so many Watches, and Wardens to vyue away the Enymies.

For no Nyght shalbe there. There shall not be þe darkness of the Chylzen of Esau that was in tyme past, who were Quarrellers, and Swoyers of other mens goods: there shall not be

not bee such Pryde, nor Couetousnesse as there was before, no
nor any other.

*There shall no fowle thinge enter into her, & which
doth the things that are accursed, and embraceth lyes.*

Hee that hath Eares let him heare.

*Sauinge they that were written in the Lambes Booke
of Lyfe.*

Hereupon it is sayd Psalm. 15. Who shall rest on
thy holy Will: He that leadeth an vncorrupt lyfe, and beeth the
thing which is right, and speaketh the truth from his heart:
Hee that hath vsed no deceipt in his Tongue, nor done euill to
his Neighbour: and hath not sleauid his Neighbour:
Hee that sweareth to his Neighbour, & disapoynteth him not.
The same hast thou in May Cap. 33. and Psalm. 24.

THE ARGVMENT VP.

on the 22. Chapter.

(.)



Here is signified the government in the
renewed Church, and what manner of go-
uernment shalbe in the establisshed king-
dome of God. Hee concludeth that the
things are true that are spoken of in this
Booke. In the ende of the Reuelation all
are warned; that in the meane Season
they may liue vprightly, and godly, when

Chryste is looked for the seconde time, and to come agayne, to
hying an ende of euils, and euerlasting life. For nothing other-
wise, nothing lesse of those things which are spoken shall hap-
pen, then Iohn hath spoken of them.

And shewed me a cleare Riuer This ought we to know
which is spoken before in many places, and here also, that the
state of God and the Lambe shalbe in the Church: and þ there.

Uo 2.

foze all

foe all the Government of the Church mentioned in the former Chapter shall euer hereafter belonge to God and Iesus Chyft. Whereupon in this place a Ryuer as cleare as Chyftall is sayd to come out from the seate of God, and the Lambe, because the Loyde shall geue his Spyrte with great power, science, and knowledge: wisdom shall be geuen in gouerning the Church, & true & iust things may be decreed: then righte-ousnesse, and truth shall alwayes raggne: that the coings that shall be determined in Gods kingdome shall not bee repproued. This Ryuer shall bee as Chyftall, because all thinges in the Kingdome of GOD, as I sayd, shall be true, and iust: and the thinges that shall be determynd, shall not haue difficulties, and darcke questions, as we haue had hethereto. The holy Ghoſte shall instruct all, doe his endeuour, and shewe his power and strength, & the thinges which shall be knowne holy, & righteous, may be finished & performed. In this knowledge, & worke, shall also be euerlasting: into & which we shall be brought by & same spyrte: the Prophets are full of these Promises: which euery one in them shall be able to see, & at length he may know that & Prophecy of & Reuelation is all one with those thinges which other Prophets spake of before & Lords comminge in fleshe.

Amid the streete on both sides the Ryuer. In & streety, that is, in the place of iudgment, in the office pollicicke, there shall no death be set out: there shall no speare be set up, nor any Badge of tyranne, or Pope: but lyfe, and Chyſte the Redeemer, and sauour shall be set out. This then shall be the purpose of al them that shall gouerne Gods Kingdome, & Church, that Chyſte should beate rule in all, that euery one should obey Chyſte; and that euery one should be partaker of Gods Kingdome, and of euerlastinge Lyfe. But there shall bee in the Streete, and on both sides of the Ryuer the Tree of Lyfe, because the Rulers of the state of the Chyſtian People shall also behold it: that all may be Chyſtes subiects, followe Chyſte, and enioy his Kingdome. They shall not followe Adam, nor the Pope, which haue eaten of the Tree that stode in the middle of Paradise, and made themselues Chyſtes: nor others, which haue sought for tyranny: they haue eaten of the Tree of

* Adam ate
the Aple &
brake the co
maūdemēt,

Cree of the knowledge of good & ill; they would haue them
selues to be in the plate of Christe, to prescribe & worshipping
of God, and all the order of a Christian life. Nowe the myn-
isters of the word, & Kings gouerning the Kingdome of Christ
shall doe themselves the thinges which concerne Christe, and
set forth the same to others: that both together may obtayne
euerlasting life.

the Pope eat
also of the
same, in that
he hath tast-
ed of that,
the other
was forbid-
den.

Which beare twelue manner of fruites. The gyftes of the
holy Ghost, the rewardes, and vertues signified by the twelue
stones, of which I haue spoken before, and here in the fruites of
the tree. They shall serue their force, and worke in & Church
by teaching, interpreting, exhorting, & exhorting, ruling, & com-
plating, by regaling charity, and by doing all other thinges,
in the which the worke of the holy Ghost may appeare in eu-
ery worke, and in euery thinge in all mans life.
Reclayning his fruites euery waye. *Altheras there are*
twelue Apples spoken of, we ought to vnderstande general-
ly that the apples ought to appeare in all them that come into
the number of the twelue Tribes, & by euery moneth I would
vnderstande that Christs Ministers at what time soeuer they
haue gouerned his kyngdome, and Church, ought to be care-
full to haue their worke appeare, and that the fruites of their
gouernment may be setne, & they may be ministers as it were
in the zodiacke, in the Gyfte of Christe, that they may lyue an
abode that vertue ouer all in the twelue Partes of the large
Heauen, and of the Church of the whole worlde which Christ
the bright Sonne shall at all seasons power into one of them:
that both they which bestowe, and they to whom the vertue of
Christe is communicated, may enioy the fruite of the vertue
communicated with them: and here we must marke that which
is sayd, that the tree bringeth forth fruite. Because none shall
bring forth fruite but hee that shall abide in the Wyne, and the
Ministers which are gyrded with Christe must take heed &
the Gyfte be not cast into the water, to rot euen as it is taken
out in these dayes, as Ieremy Cap. 13. declareth.

And the leaues of the wood or tree serued to heale the
People. Christs Ministers shal not onely preach, & teach,

and to folowe the word of God purely, & sincerely, as God hath taught: but also by their example, chaste life, and incorrupt manner haue verily profited þe people: that besides their doctrine they also shewe them examples of þe following of Christ. This haue I spoken to expound þe Hypocrite, Christ will geue other things by others. This notwithstanding some things also to belong to the Hypocrite, because þe things þe are spoken of in this place, and perchance also that things which were declared in þe former Cap: are also Images of þe Church that shalbe in Heaue, and of the euerlasting Kingdome, and of euerlasting life that we shal haue in Heaue. But to thinke vpon, these thinges shal belong to the tyme of the renewed Church.

And there shalbe no more curse. There shalbe no Pope nor Tyrant, nor wronge, nor lye: there shalbe as it is sayd after ward, no more Dogges, Enchaunters, Whoremongers, & so forth: but the State of God, and the Lamb shall dwell close by in this City & Church. And here þe reason is alleaged, why there shalbe no more curse: and also we shall see þe he speaketh not onely of euerlasting life: but also of þe gouernment of Gods Kingdome, and Church: and because it followeth after ward.

And his seruants shall serue him. For the seruantes of Saia & the Old test; but þe seruantes of God & Iesus Christ shall gouerne his Church: shall triu his Vineyard, doing þe will of God, & before him shall bring their fruits.

And they shall see his Face, and his name in their Foreheads. That Christ shall hereafter be with vs, and shall geue no more place to any Antichrist, and than, as it came to passe before, and is often spoken of in the Prophets. Wherefore the mynisters of Christ are sayd to see his Face, because þe iudgment shall last tyme after, and Christ shall shewe himselfe in punishing sinnes, and in chearishing the goodly: afterwarde shall they knowe, and perceaue that they in Christ are the Children of God, that they will neuer doe any thinge but that which concerneth þe will of the Father, and Iesus Christ: whose Kingdome doubtlesse they shall possesse, and alwayes see God presente in his great, manifolde, and continuall mercies bestowed vpon them.

And there shalbe no Night there. That darcknes shal not be

not be affected wth s^h was before: that when they are ignorant
of Good in desires, or are led away from s^h which, & ignorant
For they shall neede no great study in tennings ouer innumera-
ble doctours: and shall not lacke a teacher, or any singular in-
structor: for the Lord shall lighten them with his spirit, that
they may knowe the truth, and doe that which is iust: so the
end they may raygne wth out ende.

And he sayd vnto me, These sayings are sayde truly, and

true. Hitherto he hath declared the visions: and s^h things
which ensue, belong to the confirmation of the authoritie of the
booke of the Reuelation. And because the third, or last promis
is alleaged which appertaineth to euertlasting life in heauen, s^h
same is confirmed; as it was before Cap. 17. and 20. Wherem
pon besides the sayings, which are sayd to be sayd full of tunc;
because God will certaynely performe s^h he hath promised: and
because it cannot chuse but be true which God hath spokē; we
ought also to vnderstand s^h the Father, sonne, and s^h holy Ghost
hath promised them. Like wils s^h the promyses s^h were made to
Abraham; & to s^h other fathers; s^h were made to s^h Apostolike
Church; and which at enow made in the renning of s^h Church
shal be sayd full, & true. And because it is Gods promysse, &
not mans, who is chaiged, and maketh diuers testamēt; but s^h
which hee gaue vs in his first Testament, hee gaue also in his
seconde, and shall now geue in his thirde testament.

And the Lord God sayd vnto me, and prophesied vnto me

Andell. And that wee may knowe that the things which

are writen, and promysed in this booke are the word of God,
it is sayd: that s^h same which the other s^h prophets s^h things
which I set out shewd these things to vs. And thus, which must
shortly be fulfilled. Behold I come quickly. In s^h same season
the sonne of God promysed s^h we will come quickly: s^h hee pro-
misseth the daye, as is sayd in s^h beginning of s^h booke, which
keepe s^h things s^h are writen in this booke: that Iohⁿ hath now
writen s^h things which must shortly be fulfilled, it is manifest:
because he wrote s^h things s^h concerned his tyme, and s^h followed
afterward vnto this tyme, and s^h it is sayd, Beholde I come
shortly, and that Christ hath continued his conuincing vnto these
dayes it

hoped it might not to mouue any man, because Peter sayeth: One day which God is as a thousand yeares, and a thousand yeares as one day. Whereouer the first Shortly is after a certayne order to be vnderstoode, that the things which Iohn saw began by and by to be fulfilled: and accordinge to the proceesse of tyme the States weie tolde that should bee in the Church. Whereas secondly it is sayd: Behold I come shortly: It is so sayd, because doubtlesse Chryste will come sooner, then men thinke for, who haue thoughte that hee will onely come in the thousandes latter day not knowing his threefolde comming. If now the wicked knew that Chyist were already come to iudge them, and plunge them into the standing pit of fyre, & byrnstone: they which haue hitherto knowne the wordes of Iohn would cōtingtayne that he came nowe to soone, that they haue also turned Iohns shortly into a Wherebe: and would say with the Duell: Altho camest thou to torment vs before thy time:

And Iohn which heard, and sawe these things,

IOH^N by his witness bearing coufirmerh the same things to be true which he hath written: because he hath heard, & seene those things shewed him, and tolde him by the Angell, that all those things must needes come to passe, and be belueued.

And when I had heard and seene. That is repeated whitch is spoken in the 19. Cap. touching the worshipping of the Angell who valde changes to ioyfull, and heavenly, that hee will confirmeth onethinge, least that a man hereafter should presume to suffer himselfe to be worshipped of men, as if Pope compelled all to worship him: and least a man should worship men, as the Papistes do, when as the greater Angells ought not to be worshipped. Let the Pope and Papists heare: Iohn felt downe to worship before the feete of the Angell, & that is forbidden. Yet men sal doyme, and worship at a Popes feete: who is a seruant, and calleth himselfe a seruant: and seruantes in this place are forbidden to bee worshipped, but God alone. And as touching Iohn, I truly thinke, that hee knewe that wee ought not to worship Angels: and if he knew it not, he ought to haue knowne it, after he was the first time warned by the Angell. But many thinges are false, & belied
the Dic.

the Prophets, and when they are led by the spyrte, they doe & say, & things which are contrary to their opinion & knowledge: but they see, say, and doe, to the ende that in them some thinge may be signified and shewed vnto vs: as it was sayd to Oseas: Take a Harlot to Wife: Likewise that he loue a Woman beloued of a friende. Worship God, This is repeated by & voyce of the great Angell: and these wordes are vnderstoode of many, and contrarywise it cometh to passe in many.

Seale not the sayings of the Prophecy of this Booke.

Albeit many things haue bene obscure in the Reuelation. Yet the things which are spoken in this Chapter, and in former, haue for the most parte bene well knowne, for all men knewe that this speech concerned the Church, and Kingdom of God. For the time is at hand All things shall not be sealed, because the whole summe of things seemeth meete to haue bene manifest. For the second comming of Chryst ought sooner to haue bene at hand then men thought of.

Hee that doth wronge Although in some thinges there hath bene a darkenesse: yet the things that are here spoken of, were not sealed; couered vnder no Taples, but vttered in expresse wordes, that all men in the meane season ought to be warned, both they haue geue them selues to w: onge euery man in their tyranny, to enioy filthy pleasures in wickednesse, as the study and lyfe of many hath bene: and they which haue determined to lyue vpyghly, and chastly in the receaued Fayth of Chryst: that Chryste hath taught & hee will come sooner, then they would thinke for: and that those before they were aware of, should receaue of him a rewarde for their godlinesse, & constancy: but that the other thinking of all other things, shal suffer punishment for their wronges, and wickednesse.

I am α, & ω, the beginning, & the ende, the first, & last.

Fyyst let vs say that he which is Alphâ, & Omêga, is to be vnderstoode to be the word whereby all things at all times were created, accomplished, and forgetolde: that hee which is the beginning, and the ende is to be vnderstoode to be the holy Ghost, by whom all things at all times were accomplished in & creatures, and forgetolde & declared in the worde: that he which is &

firste and the laste is to bee vnderstoode to bee the Father, who
 through the holy Ghoste in the Sonne hath created all Crea-
 tures. and accomplished all things at al times. But because al
 thinges at all times haue ben created, accomplished: and dete-
 red by the word: and the Father and the holy Ghost is alway in
 the Sonne, the Sonne will say I am Alpha, and Omega, the
 beginning and the ende: the first and the last, that they may bee
 assured through him to get that blessed Life whyche he promy-
 seth to them that keepe his commaundementes. Whereouer let
 vs say that þ whych is declared in the beginning of this booke,
 is heere concluded in the ende by these thre assigned Crimes,
 no other iudge to be to rule the world, to geue Euerlastynge
 Lpse but him in whome all Thynges are, all Thynges are crea-
 ted, and all Thynges doe consist: who is Euerlastynge before
 whome no Man was, and after hym no man shall be: who hath
 made all thinges and tolde what should follow, who hath brou-
 ght all Thyngs to passe from the beginning vnto the end: with
 whome neyther Sathan nor Tyrante, nor Pope, nor Anty-
 chryst is to bee compared. In the first Chapter of this Booke
 some thyngs were spoken of these thre assigned termes which
 are geuen to the Sonne, who is Alpha, and Omega, the begin-
 ning and the Ende, the first and the last. And heere both those
 thynges seeme to bee concluded that are spoken of in that chap-
 ter, and in the whole Booke, and those Thynges whych tou-
 chynge Berishith, Bara, Elohim: That is in the beginninge
 G O D made, are in the beginning of the first Chapter of Ge-
 nesis, that the thinges whych I haue there spoken of the sonne,
 whych of the Father, the Sonne, and the Holy Ghost, we may
 now know in C H R I S T E, and haue in C H R I S T E
 For whereas it is attributed to hym which is Alpha & Ome-
 ga, that hee is the Begynnyng and the ende, that hee is the
 Firste and the Laste: Wee acknowledge and haue in hym
 the Holpe Ghoste, and the Worke of the Holpe Ghoste, and
 all thinges that were brought to passe from the beginninge of
 Creatures, and the Church vnto the latter end of them: we ac-
 knowledge, and haue in him the Father and the Worke of the
 Father

Father by whome as all Men at all Tymes were created: So the beleeuers become the Children of GOD from the beginning of times vnto the end of times. We know then heere that we haue the Father, the sonne, and the holy Ghost, and þe things that belonge vnto them in one Chryst. And that this may more appere, and to conclude besides, þe which I haue spoken in the first Chapter of Genesis touching þe wheelles. Let vs consider when that which is attributed to the holy Ghost, that he is the beginning and the ende of the workes of God in the world, and in the Church was attributed to the sonne: also to be attributed to the holy Ghost, that he be Alpha and Omega, þe firste and the last. Likewise because þe Father hath created all things in C H R I S T. And the Creation of all things is attributed to the Father, the Father whych created all thinges, shall also be the first of all, and in Chryst shall accomplish the worke of the Creation of all thinges: And likewise the Father shall be Alpha, & Omega, the beginning & the ende & these things shall more appeare hereafter followinge. When now the thinges so assigned are made Common and Enterchaungeable with the Father, the Sonne, and the holy Ghost. The things which touchyng the Father, the Sonne, and the holpe Ghoste, I haue brought through the thre wheelles from the thre doubled Letters K A V A. may heere be handled and concluded, and diuersly draw the same wheelles out of the Hebrew, Greeke, & Latine Alphabet, And at last afterward to examine the thre wheelles in the thre Alphabets by the one Raynebow of the first Chapter of Ezechiel. Which doubles euery man may do and also to ioyne together and conclude in the last Chapter all the thinges which were spoken of in the first Chapter of the Bible, those things being taken vnto them, which are spokē of in the last Chapter sauing one, that at length wee may knowe what things we haue in Chryst, & who is our Chryst Alpha & Omega, that now speaketh vnto vs, & promisseth vs blessednes. But that more easily the things may be here concluded which were propounded in the first Chapter of Gen. & in the first cap. of this booke, let vs serch out if we may som cause why I hō bled

*K A V A.
The cause of
euery ly-
uing.

those three assigned termes, especially this, I am Alphâ, & Omêga; and hath often repeated it. When Chrysostome sayd, that not one iote is to be ouerpasse, but þ all thinges should come to passe: by the iotes some things seeme to be signified, not only in the letters seuerally, in them ioynctly, & in their order; that not without a great consideratiõ Iohn seemeth here to haue repeated, I am Alpha, & Omega. And albeit I haue no sure knowledge in these letters: yet mee seemeth I am drawne, & led here by Iohn, and perchaunce elswhere to the contemplation, or in search of those letters, and those things which in some places are signified in them. And whereas in the first Cap. of Genesis I sayd some thing was signified in certaine letters, I seemed to haue done it euen by the authoritp of þ Fathers. For Saint Hierom hath wyrtten of them certayne assured things. But that in þ whole order of þ letters some thinges are signified, we ought to be certayne thereof by some of Dauids Psal. in whom by þ very matter þ is handled in them, we may seme that wee may search out by study what þ order of letters doth declare, as doubtles, (because wordes are made of letters, & the word of God is þ whereby all thinges were made,) in that order of letters we consider þ the fountayne of all kinde of fomyes doth flowe from the holy word, whereby all thinges were created, and all thinges were brought to passe in all men from the beginning of the Worlde vnto the ende thereof: to ouerpasse þ all thinges in all the holy Scriptures are expounded by Gods holy worde: the holy worde hath alwayes spoken in the seruants of God from the beginninge vnto the ende of the holy Church created, and made perfecte in Gods Kingdome: and when wee consider these things in the holy worde we ought to haue knowne the same in the Father, from whom proceeded þ worde; and in the holy Ghoste, by whom all the worde, and worke of God is made perfect. But that wee may througely scan these thinges, let vs consider that the worde of God was deliuered vs in three Tongues, first and chiefly the Hebrewes, Greeke, and Latine. Of the which the inscription was ouer þ head of Chyist hanging on þ Crosse: because Iesus was God and man, the sonne of God in whom was þ Father, & the holy Ghoste:

Ghost: whereupō was wryten in Hebrew Iesus of Nazareth: in which tongue þ lawe was geuen, & the things which belong to the olde Testament: in Greeke, in the which tongue were taught þ things which appertaine to þ new Testament: and in Latine, in which tongue are opened the thinges in þ renewed Church which belong to þ olde, & new Testament: that þ Hebrew may seme to be attributed to þ Father: the Greeke to the Sonne: and the Latine to the holy Ghost. That as þ sonne is called α, & α, so the Father is tearmed Α, * T. (for in some Psalmes the Prophet goeth from Α. to T.) so ought the holy Ghost to be called Α. & Ζ. The Alphabets are doubtlesse distinct, as there is a distinctiō of the thre persons in Diuinity: but because there is one meaning in these 3. tongues, we vnderstand God the Father, þ Son, and þ holy Ghoste in one essence. Likewise a distinct or seuerall meaning of þ Father, and þ Son, and the holy Ghost: and yet þ Father workinge, þ sonne, and þ holy Ghost worketh: & so it cometh to passe, þ there is one worke of the Father, of þ sonne, and of þ holy Ghost. And although hitherto I haue considered these thinges many wayes, now will I seeke out the same not in certayne letters, as I haue done in Berelhieth, Bara: not in the formes of letters, as Abbot Ioa-chim hath done in Decachordo: but in the whole Alphabet, the first Alphabet is of þ Hebrues B. A. and so forth vnto Tau: the Greeke Alphabet is Α Β. vnto Ω. which Alphabets are distinguished in a contrary order, as B. A. Α. Β. that the Hebrew Alphabet goeth from the right hand to the left: and contrarywise the Greeke Alphabet from the left hand to the right. The Latine Alphabet followeth þ Greeke. In this distribution I consider the seuerall & ioynte, and þ only worke of þ Father, of the sonne, & the holy Ghost, seuerall because þ olde Testament, and worke of the Father was wryten in the Hebrew tongue: & so the Hebrew Alphabet continued vnto the coming of Christ: and there according to a certayne order þ worke doth end wryten in þ Hebrew tongue. The worke of the sonne ensueth wryten in the Greeke tongue: when those thinges are accomplisshed þ concerne the worke of þ Hebrew, & Greeke tongue, þ worke of the holy Ghost taketh place in þ Lords second cominge, while

ALEPH,
TAV,
first, & last.

James Brocarde

the Latine tongue both declare the euentures that were tolde of things to come, and openeth the things writen in I lawe, in I Gospell, and in the Prophets, repeating all mysteries in I two former tongues from their beginnings. And this haue I spoken in the 3. seuerall tongues touching the seuerall worke of I Father, & of the sonne, & of I holy Ghost, whilest in I contrary order of the Hebrew, & Greeke Alphabet, A. & A. come into one place, embrace one an other, the one entrencheth into I other, & one is made an other, or both are made one: that Christ saith: I and the Father am one; The Father worketh, and I worke: The Father worketh in me: The Father speaketh in me. And here it seemeth to be done for a great cause, I the Hebrue, and Greeke letters are writen in a contrary order, that the sonne is knowne to be one with the Father, and the Father with I son, that I son of God which cometh in I middle of tymes through the coniunction of A. with A. and the entry of I one letter into the other, th' Alphabets being set one after an other, may bee knowne I say, as the Father in I sonne, & as the worke of the Father in the worke of I sonne. And as the Greeke Alphabet stretcheth out from I middle vnto the ende, in running from I left hand to I right, we haue knowne the continued worke of I sonne from the time of his first coming vnto I ende of times: so contrariwise in the Hebrue Alphabet, while A. which was the beginninge, is made the ende; there is made a recourse in the worke of the Father from the time of the sonnes coming to the beginning of times. But because A. & A. are ioyned together, all the Hebrue Alphabet runneth into all the Greeke Alphabet: and contrariwise all the Greeke Alphabet runneth againe into all the Hebrue Alphabet: that in all the worke of the Sonne, the worke of the Father may runne from his first comminge vnto the ende: and contrariwise in all the worke of the Father from the beginning of times hath bene I worke of the Father. And by this meanes whilest the Hebrue Alphabet comprehended one state of Circumcision or his coniunction: with the Greeke it runneth out through all the times of them I were baptised. Likewise the Greeke Alphabet while it comprehendeth Baptisme, bringeth the things which belonge to Baptisme

Baptisme from the beginning of the Fathers worke through those things which þ Hebrue literature answered Baptisme. This measuringe of the two Alphabets comprehendinge the things which concerne all times from their beginning vnto þ ende, the Latine Alphabet doth measure, which also taketh vnto it seuerally the worke of the Father, whylest the one Alphabet is measured by the other: taketh seuerally the worke of þ sonne, whylest in like sorte the one Alphabet is measured by þ other: comprehendeth at once, and byngeth together into one measure the things which belong to the Hebrue, & Greeke Alphabet: the holy Ghost contayneth in his worke, the worke of the Father, & the Sonne, whylest the Latine Alphabet is measured with the Hebrue, and þ Greeke: and from þ beginning of times vnto the ende of times the same holy Ghost worketh: and at all times the Father, and the sonne worketh by the holy Ghost. But whylest the thre measures are matched in one, & are brought to one measure, the thre Alphabets come to one, that by these thou mayst haue a patterne or example of the distinction of the persons, and of the vniety of Gods essence: of the seuerall worke, and mutuall worke of the Father, the Sonne, and the holy Ghost. And he that is α , & ω , is also the beginning, and the ende, the first and the last: he which is the beginning, and the ende is α , & ω , the first, and the last: hee that is the first, and the last, is α , & ω , the beginninge, and the ende. If wee vnderstande wee knowe that wee in Chryste haue the Father, and the Sonne, and the holy Ghost: that wee in the thre persons may conclude the things that I expounded in the first Chapter of Genesis touching the thre Wheeles: bying those thre wheeles into the thre Alphabets, and the thre Alphabets into the thre Wheeles: that wee may knit by all the things þ are taughte in the whole Scripture: and at length knowe, as I sayd a little before, who is Iesus Chryste: that nowe sayeth vnto vs by Iohn.

Blessed are they that keepe his commaundements.

IOHN speaketh, who beinge made priuy to Gods Counsell, and knowing the things to come warneth all, and pronounceth them blessed, or sayeth that they shall obtayne blessednesse, which

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Eſay. 44.
Reucla. 7.

Popiſh mur-
therers, Siſ-
matikal Ido-
laters, coniu-
ring Athiſts
Lecherous
Adamites,
and lying
Prelates.

which haue kept beleued & loued the Commandementes of Chryſt. Theſe thinges are manifeſt. The Angel hath playnelie ſpoken them, Chryſt hath confirmed them, & Iohn hath often repeated them, who alſo declareth what rewards mē ſhal haue for Godlines, & what puniſhment for wickednes, ſaying. That their powre or right may be in the tree of Lyfe, &c. which is the eternal redemption in Jeſus Chryſt: That they may bee able to ioyne themſelues with Chryſt, and be partakers of his euerlaſting Lyfe.

And let them enter through the Gates into the Citie.
Let them in the meane ſeaſon ſee opened Prophecy, and be ſuruiuers in the great tempeſt of the world. Let them enter into the ſtate of the holy Ghoſt, into the Kingdome of Chryſte, into the renewed Church. Let them therein be free, that they may liue long vpon the earth. Let them obtaine that promiſe which the Lord ſhall giue vs, and other thinges which the ſcripturall ſhall obtayne, and eſpecially things ſpyrituall and euerlaſting.

But the Dogges.

Heere are deſcribed the Bloudy Papiſtes and their followers, which retourned to theyr vomit, as Peter ſaith, and became againe wicked people, and euen worſer then they were before they knew Chryſt. They were enchanterers, poiſoning & bewitching men and wrapping them in the Doctrine of Devils, & deſtroying the Chryſtians. They were vnchaſte in forbydding marriage, and deſiling themſelues with all kynd of filthy pleaſure, they are manqueſters in burning Godly men: they ſauoured Idolatry, that they might bee worſhipped other rich men that were mighty, and in office: Moreouer ſtones, blockes, images and Idols of all kindes, & they loued to deceiue, to beguile and get by lying whatſoeuer they deſired, they are ſayde to bee driuen out, that thoſe Papiſts which did theſe thinges & which followed them may be vnderſtoode now to be driuen oute of the Church and Kingdome of Chryſt.

I Jeſus ſent my Angel. I thinke that when the thinges were don & written which are hitherto ſpoken of, Chryſte after the worke of his Angel ſhewed himſelfe, and confirmed by his preſence, and by his mouth, that hee ſent his Angel that ſhoulde ſhewe

these those things.

I am the roote, and the stocke of David. Her promise, seth here that he will performe all things that were shewed, & that he will come to accomplishe all things: because hee is the roote, that is, the Sonne of God, the seede whereof Adam, & all the believers were created, and begotten: of which thinge it is spoken in the first Cap. of Mat. he is the stocke of David, to whom belongeth the Kingdome of the world: wherein we shall raygne, and come through him to everlasting lyfe.

The bright, and morning starre. It is y^e light whereof it was sayd: Let it be light: and of the which Iohn hath sayd: In him was lyfe, and the life was y^e light of men: of this light, and bryght starre it is spoken there: but now we shall see how great it is when it shall come to bring a newe state of y^e worlde altogether of light, the darknesse of the s^{ix}e dayes being put away, and the Saboth succeedinge: wherein onely there shalbe light, Chyist alone the King of Kings raygning with God y^e Father, and ruling in vs. I thinke Chyist here calleth himselfe a starre, because this Prophecy of the Reuelation was nowe to bee opened, when wee see most apparante beginninges of Chyistes coming during all the tyme of the French troubles, especially at the ryng of a newe starre in the ycare of Chyiste 1572. whylest the Gospellers in Fraunce were put to y^e sword. The starre is called bryght: because it is heard ouer y^e whole worlde what Chyiste doth with the woorde, and the sword, while he cometh the second time, and while the King of kings shal now come, whom kings on earth whatsoeuer they are, shal serue: and to whom all shall geue y^e loue raygny in al things. Her is called the Morning star, because he beginneth to bring vs the day of our Saluation, and liberty: and to drawe vs out from the dyolence, and darksome state of Popery.

And the spirite, and the spouse say, Come. Here seemeth to haue bene the Quier as it is wont some times to come to passe in visions: that God or Chyist sheweth himselfe, speaketh, and worketh, and geueth to his seruants his holy spyrte: which spirite knowyng in them things which belong to God maketh answer for them, and worketh with them y^e things

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which are after þ woꝝkes, and woꝝds of God: and so they make aunſweare, and doe ſome thing : and therefore it is ſayd : The ſpyrite, and the Spoule ſay, and þ cometh to paſſe, when there is ſome thing, which chiefly appertayneth to þ whole publike ſtate: as it here cometh to paſſe, whileſt he entreateth of Chyiſt to come, to iudge the worlde, to renewe the Church, to bring a new bleſſed ſtate of the Worlde, and Gods eſtabliſhed Kingdome. The Spyyte then ſayeth whych is ſpoken to our Spyyte, or alſo the Angells, and Quier of Angells, and the Church the Spoule, ſaying as it were in a Quier, or ſinging, and aunſwearing the ſame things doe ſay alowde, Come. Or by theſe thinges done in Iohns preſence wee knowe that the thinges were tolde that are now done, and þ the ſpिरित in þ Prophets, or the ſpyrite in godly men according to this : The ſpyrite maketh interceſſion for vs ; both ſay to Chyiſte, Come, that thou mayſt deliuer vs from Antichyſte, and ſo let euery one, & all ſpeake hourelſ of þ Lords coming ; marke his promiſes in the Prophets : hold them ſure ; and they being nowe made aſſured of them. Let them ſay with great ioye, Come.

And hee which heareth, let him ſay, Come. Hee ſeemeth here are ſignified other people after þ Chyiſtians graunting that the Lord is come, becauſe they when they haue heard the preaching of the Chyiſtians, and of þ Church, that Chyiſt is come vnto them, in belieuinge will ſay, Come : that other people may alſo be thy ſpoule. And alſo þ Childre of þ church which dayly ſhalbe boꝝne in all ages hearing the preaching of the Fathers, & all belieuing will afterward ſay, Come. The woꝝds which follow declare theſe ſentences. For it is ſayd.

And hee which thiꝛſteth. Hee that deſireth a Bleſſed lyfe, let him deſire Chyiſt: he þ deſireth Chyiſt, receaueth him: and he giueth himſelfe freely, hee giueth himſelfe an euerlaſtinge and bleſſed life freely, and not for rewarde, as the Pope Pelagius, and the Pharīſee hath taught. For when it is ſayd, Hee that deſireth ; the voyce of the preaching is vnderſtoode, which ſheweth the bleſſed life in Chyiſte, and wimeth all men to ſay, Come : and to belieue, and freely to receaue.

If any man ſhall adde, &c. All the whole worlde ſhal not let, but þ thoſe thinges ſhalbe fulfilled as they were tolde. He þ

shall doe agaynst Gods word shall perishe : hee þ shall not obay
him shall perishe : and shall not obtayne the thinges þ shall be
geuen in the renewed Church. He speaketh that beareth wit-
nesse of these. I heare you witnesse, sayth Iohn, that this shall
be : and agayne, I beare witnesse. The holy Ghost in Iohn cal-
leth the Father and þ Sonne to witnesse, that þ things which
are spoken shall truly come to passe. Such a triall & ppoofe as
this is wont to be made in a very waighthy matter; in repeatig
and calling to witnesse, þ it shall be true, as that of Paule: As I
sayd before, & now I say agayne, If any man Preach vnto you
any other Gospile then you haue receaued, let him be accursed:
these words he speaketh þ beareth witnes of these things, may
also be attributed vnto Christ, þ whē Iohn himself hath borne
witnes he sayth also þ Christ himselfe doth say, & confirme it.
Behold I come quickly. Nowe soeuer thou shalt interprete
them, they are all true: and so Prophecy is wont diuersly to al-
lude; that it sheweth many things þ Jarre not one with an o-
ther. And here this is in one maner to be vnderstoode because
Christ promyseth that hee will come : and agayne a Quier is
made, that Christ sayth, I come shortly, & so he cometh soo-
ner then men thinke for. When it is sayd Amen, I thinke that
Iohn heard a Quier of Angels þ sayd alowde, Amen: and co-
nfirmed that Christe will come quickly: but that Iohn likewise
answered to the wordes of Christe, and sayd :
And nowe come, Lord Iesus, In this Chapter Christe co-
minge is thysse spoken of. Wee ought then to consider, whe-
ther there be signified a threefolde comminge. Wee hath spo-
ken thysse of punishing the wicked, and rewarding the goodly :
then men in three States shall come vnder the Iudgmente of
Christe. If there be any other Mysteries, other shall see them
in the renewed Church. As touchinge the Mystory this see-
meth to bee considered, that hee which was, & is, is desired
to come. Wee whom I sayd is many, was signified in
1. Bereshich, who is before all things, & by whom all things
were made is desired to come, and conclude the thyngs which
hee hath spoken in the holy Scryptures, to accomplishe, and
fulfill the thynges which hee began, and did : to comprehend

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In him the whole Church, and make her blessed in him which he brought forth from him, procreated and encreased. It is said Lord Iesu, who began so to be called in the second Chapter of Genesis, in Ichoua Elohim: when he was sayde to redeeme vs from death.

The Grace of our Lord Iesus Christ be with you all. Amen.

While the tyme of the Haruest is, and the corne is carried into the barne that euery one hath gathered for himselfe, Mat. 13. while the time of the iudgement is, that euery ones worke & the matter which is carried to build the Lords house be tried by the fire. 1. Cor. 3. while the time is to offer oblations before the Tabernacle, and no where els: Leuit. 17. I being called to worke haue gathered in the field after the mowers haue taken out of the earth, haue brought my oblation to the barne, to the iudgement to the tabernacle of the Lord. It shall now belonge to the Angels of God to diuide the wheat from the chaffe, and Cockle, if there shalbe any in it: to them that haue the gifts of the spirit to sift out that which is pretious and perdurable: & to the Church of Christ: to iudge the things that shalbee according to the order of the worshipping of God, and of the Catholicke faith. But it shalbe my part, when I haue spokē as I least of the people to looke for the iudgement of the Elders, & of the true Catholicke: and not to seeke to haue any thinge of myne own to be firme and stable, neither in this booke nor in any other whatsoeuer. Let then the assembled Church, examine these thinges, determine, and appointe of these thinges. And thou **CHRIST IESUS** receiue the thinges that are thyne, and recte the thinges that are myne.

(:.)

(:.)

Conclution.



CHRISTIAN READER, ACCEPT the good Willes that hath forthered this godly booke, our Labours craue no other rewarde then this discourse is worthy of good report, as for the rest that are privately affectionate, if otherwise then to the Glory of God whych is the aduancement of his Gosple, God either conuert them or turne their pieuish Imagynations to the comforte of all those that longe for Peace in **IESV CHRIST**, to whom be glory and prayse for euer and euer.

I. B. I. S. S. B.

1. Corinth. 14.

BRETHREN bee not Chylidren in witt. Howbeit as concerning mat-
ciousnes, bee Chylidren: but in VVys bee perfecte.

Philopatris.

THE Malice of the vngodly is at hand. Bee soberly prepared that
the Iustice of **GOD** may appeare by the victory of the Gosple.

Ty 3.

Corrections.

- Pag. 1. Line. 16. For tyned riefly, read, this tyme bypessy.
 Pag. 3. Line. 6. For ttue, read, true.
 Pag. 11. Line 18. For þ this is not, read, this is the Booke of
 Pag. 13. Line 27. For Angle, reade, Angell.
 Pag. 16. Line 4. a. For of þ number, twise, take away one.
 Pag. 16. Line 7. b. For witen, read, wyppen.
 Pag. 41. Line 2. b. For councele, read, counsailes.
 Pag. 43. Line 4. For that it Chypse, read, for Chypse.
 Pag. 47. Line 28. b. For to dee, read, to bee.
 Pag. 49. Line 29. For the the, put forth one the.
 Pag. 52. Line 33. For also, reade, and.
 Pag. 57. Line 33. For caunsell, read, counsaile.
 Pag. 123. In the Par gent. For thisir, read, their richese, &
 promotions further the Gospell, but yet regarde more
 their mammon.
 Pag. 154. Line 33. b. For rewardas, read, reward, as they ge.

If any other faultes haue escaped, as the placing of quo-
 tations in the Par gent, or the pointes mistaken,
 or such like: (Gentle Reader) pardon,
 and correct them.

